THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIX Philadelphia, October, 1930 No 1

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COMMERCIAL AND TRAVELERS' LETTERS
OF CREDIT ISSUED

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ORDERS FOR THE PURCHASE AND SALE OF
STOCKS AND BONDS ON COMMISSION EXECUTED

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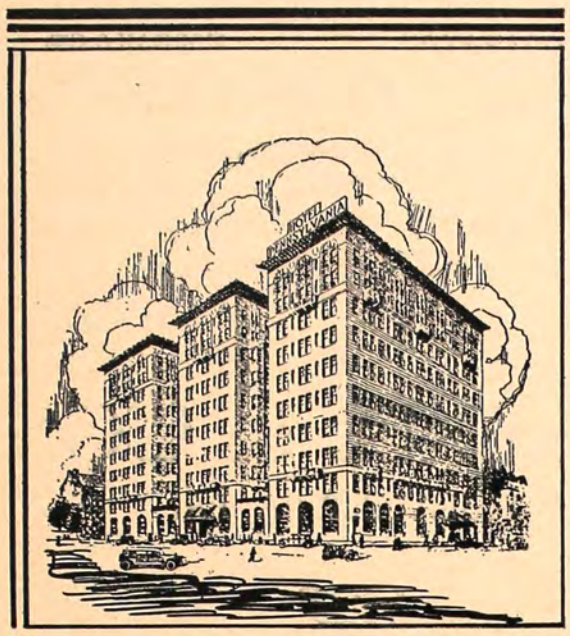

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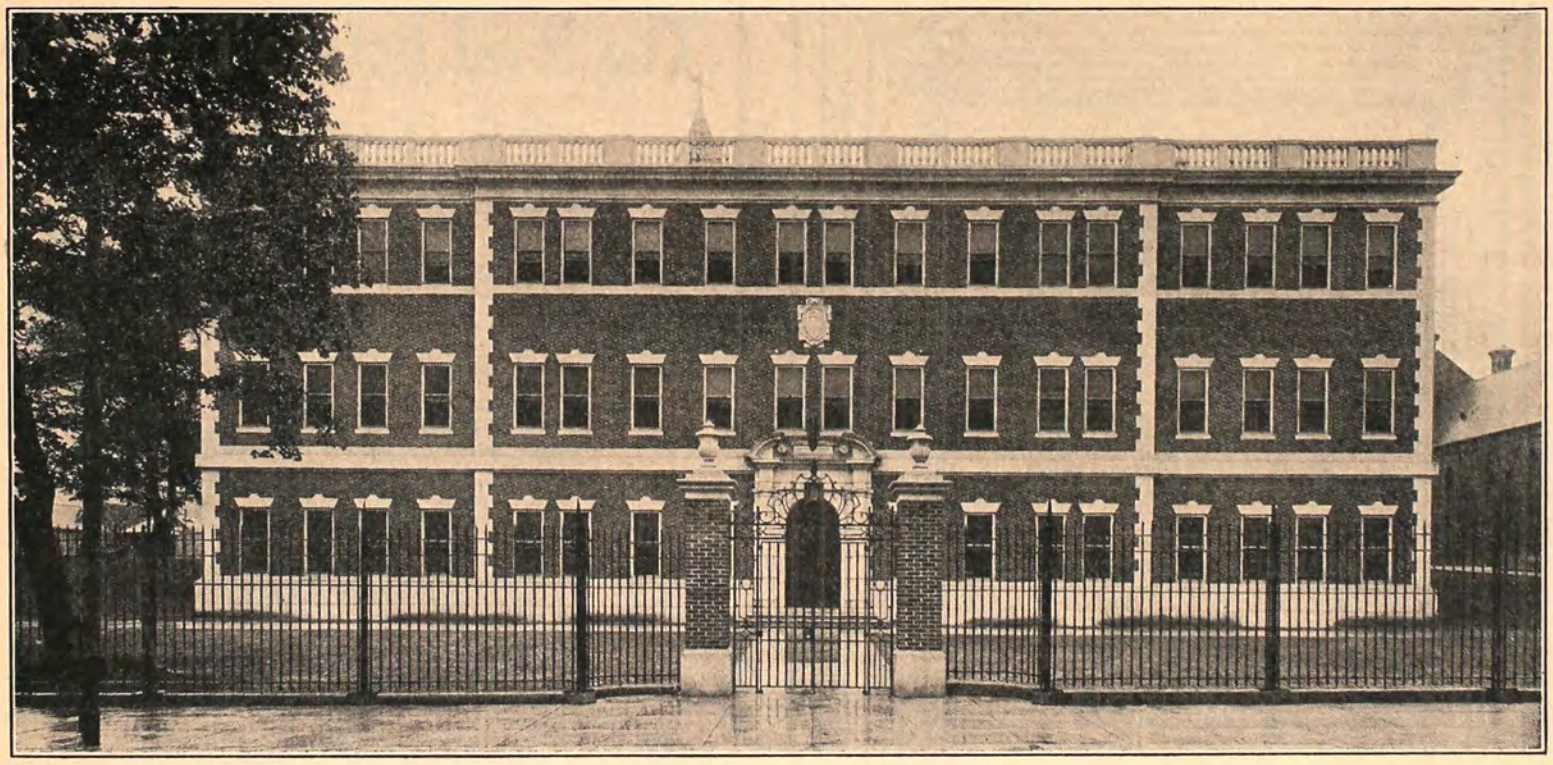

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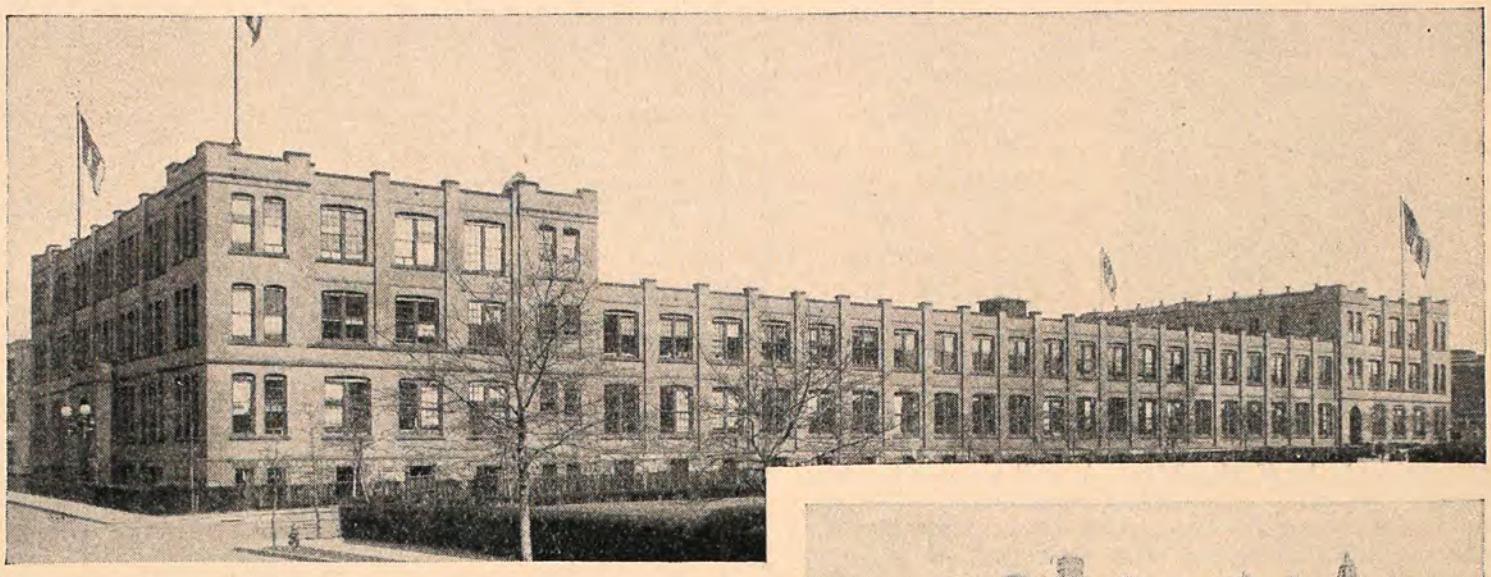
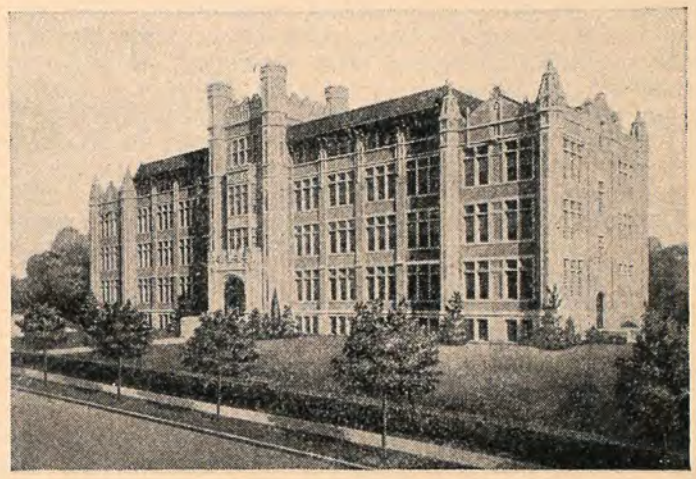


ABOVE. *Main Instruction Building of the International Correspondence Schools, Scranton, Penna.*

AT LEFT, *International Correspondence Schools Limited, International Buildings, Kingsway, London, England.*

AT RIGHT, *Administration Building of the International Correspondence Schools, Scranton, Penna.*



MODERN BUSINESS is becoming vitally interested in guiding the education of its employees. One evidence of this fact is the care with which business and industrial leaders today are investigating correspondence schools and other educational agencies before they recommend them to their men. They are following a wise course. It is important that the employer should be fully acquainted not only with the scope and quality of the instruction offered by a school, but with its physical equipment and financial standing — its ability to meet its obligations.

The International Correspondence Schools—the I. C. S., as it is familiarly known—is the largest educational institution that has ever existed. It touches the lives of more individuals, in all parts of the world, than any other school. The millions who have benefited by its instruction are found in practically every city, village and hamlet on the face of the earth.

To carry on this immense educational service an organization has been built up representing an invested capital of more than $10,000,000. The buildings of the International Correspondence Schools in Scranton occupy two city blocks. Its force of executives, principals, instructors, clerks and other home office employees, number sixteen hundred. There are more than eight hundred field representatives in the United States alone. Including employees of affiliated companies in foreign lands, the total personnel of the I. C. S. is nearly three thousand.

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XIX: NO. 1 PHILADELPHIA, OCTOBER, 1930 Fifteen cents a copy One dollar a year

The Bishop and Mrs. Garland Arrive in New York

As THE CHURCH NEWS was going to press word was received of the safe arrival in New York City of the Bishop and Mrs. Garland from their "Around the World" tour which started last January. They were passengers on their trip across the Atlantic aboard the "Minnewaska" of the Atlantic Transport Line, the vessel reaching its dock at West 18th Street on Monday morning, September 22.

On the pier waiting to greet them were the Rev. L. N. Caley, Archdeacon Bullitt and the Rev. Richard J. Morris, representing the committee appointed at a special meeting of clergy and laity, at which meeting it was decided to arrange an appropriate welcome home to the Bishop and Mrs. Garland. The Rev. George Calvert Carter, former rector of the Church of the Redeemer, who was in New York, also was at the dock to meet the Diocesan and Mrs. Garland. As the Bishop's plans did not anticipate his returning to Philadelphia before September 29, and as the arrangements for his welcome were made to coincide with his plans, he was informed of the arrangements made by the Diocese, all of which met with his approval.

Word of the safe arrival of the Bishop and Mrs. Garland was telegraphed to THE CHURCH NEWS by Dr. Caley. The telegram read:

> "Bishop and Mrs. Garland arrived this morning on the Minnewaska. On behalf of the whole Diocese committee greeted our beloved Diocesan and his good wife. Both deeply touched over manifestation of deep affection of clergy and people of the Diocese and decision to hold special Diocesan Service of Prayer and Thanksgiving on their safe return."

Arrangements to mark the home-coming of the Bishop and Mrs. Garland included the Service of Prayer and Thanksgiving in the Church of the Holy Trinity, Rittenhouse Square, with a Reception in Holy Trinity Parish House following the Service; also a Luncheon of Welcome to be given them by the clergy of the Diocese on Thursday, October 2, at 1 o'clock in the Church House. Because of the probable length of the service it was later decided to omit the Reception.

During their tour the Bishop and Mrs. Garland visited Honolulu, Japan, China, the Philippines, Siam, Java, Straits Settlements, India, Ceylon and Egypt. From the latter country they went to the Holy Land, arriving in Jerusalem on Tuesday in Holy Week, and took part in some of the Orthodox services in the Holy City. On the morning of Easter Day the Bishop officiated at one of the early services in St. George's Cathedral, where he is one of the Episcopal Canons as the representative of the American Church. After spending some time in the Holy Land, they went to several places on the Continent, spent some time in Lausanne, reaching London in time for the Bishop to take part in the important discussions of the Lambeth Conference. Leaving London they went to Paris, where they made their headquarters until the final lap of their journeyings brought them home again.

Provincial Synod to Meet in Philadelphia This Month Promises a Most Interesting and Attractive Program

The Provincial Synod of Washington, comprising thirteen Dioceses of the Church in the states of Pennsylvania, Delaware, Maryland, Virginia and West Virginia and in the District of Columbia, will hold its meeting in Philadelphia on Tuesday, Wednesday and Thursday, October 21 to October 23, inclusive.

It will be the first time since 1917 the Synod will have met in the Diocese of Pennsylvania and, under the direction of the several committees of the Diocese appointed for the purpose, arrangements are being completed to provide a most hospitable and gracious welcome. Indications point to a large attendance. As all the meetings are open to all members of the Church it is expected that many of our parishioners in the Diocese will seek the opportunity of attending one or more. Complete details of the official program had not been arranged at the time this article was sent to press, but sufficient progress had been made to give promise of a most interesting and attractive series of topics for discussion by specially selected and qualified speakers.

While awaiting the completed program the local committees have been going forward with their plans for the reception and entertainment of the Synod and the representatives of the Women's Organizations. The Hotel Warwick, Seventeenth and Locust Streets, has been reserved for the Bishops, official delegates and ex-officio members of the Synod, where they will be entertained over Tuesday and Wednesday nights. As the various activities of the Synod will largely center at The Church House of the Diocese, Holy Trinity Church and St. James Church, the hotel headquarters will be within a few minutes easy walking distance of each of these places.

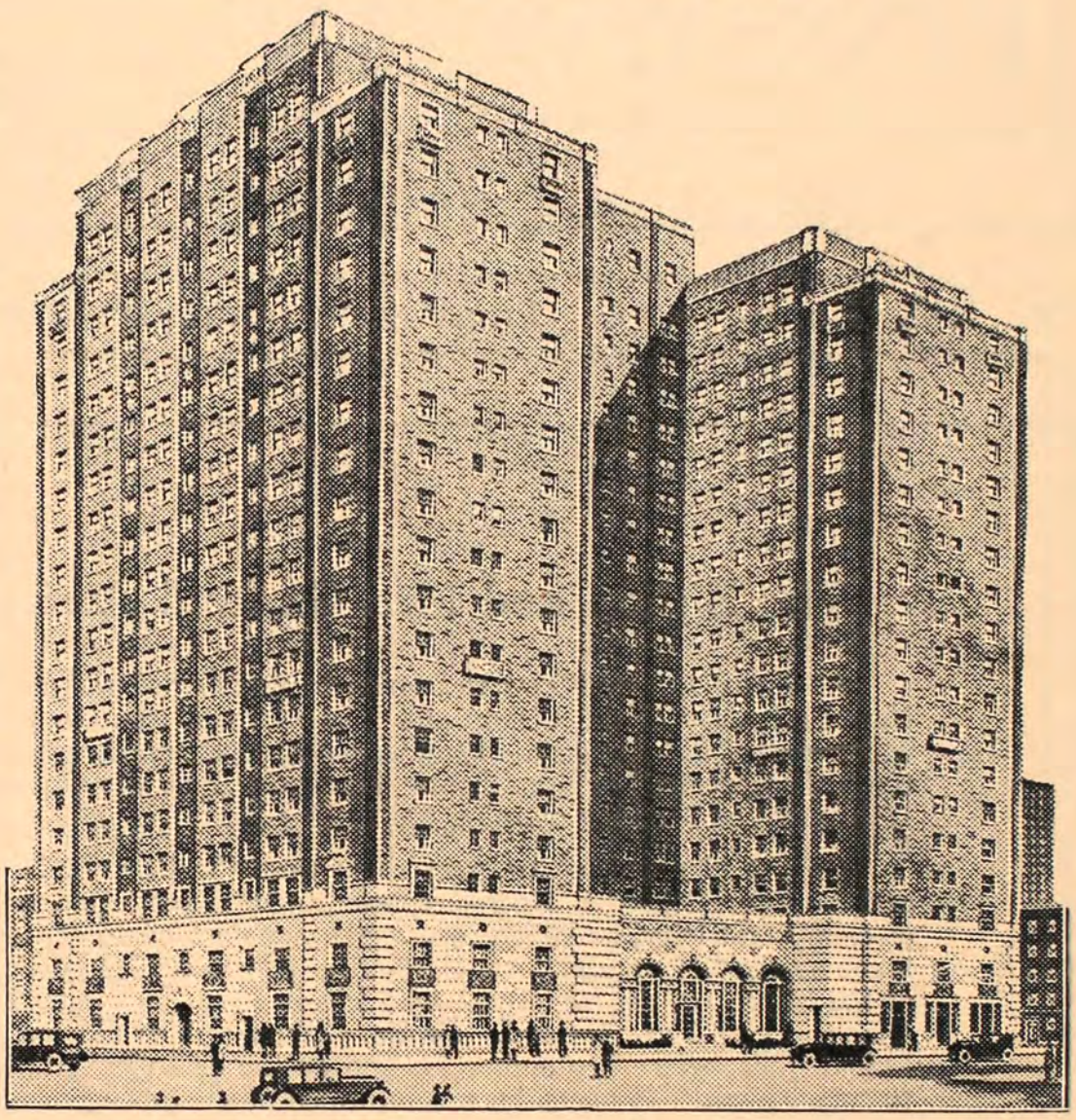
The Woman's Auxiliary of the Diocese will act as hostess to the Auxiliary women from other Dioceses. The Hospitality Committee would be very glad to have the names of people who will entertain guests in their houses in town or in the immediate neighborhood of the Synod during the meetings. Please communicate with Mrs. J. Alison Scott, 1917 Panama street, if you can be of any help.

Holy Trinity Church, Rittenhouse Square, has been selected for the Synod meetings and also for the joint meetings. St. James Church, 22nd and Walnut, its Guild House and The Churchwoman's Club rooms, will be the meeting places for the Women's Organizations. The Church House of the Diocese will be an official headquarters and will house a number of interesting and informative special exhibits. One of these will be an exhibition of Altar Guild Work under direction of the Diocesan Altar Guild. The Provincial Commission on Religious Education also is arranging an exhibit. Charts will show what each Diocese in the Province is doing in Religious Education. Publications by each Diocesan department will be shown and literature and supplies for Church Schools and other educational groups also will be on display.

An outstanding feature of the Synod will be a Dinner and Missionary Mass Meeting. These will be in the ball room of the Penn Athletic Club, Eighteenth and Locust Streets, at 6.30 o'clock on Tuesday evening, October 21. The ball room has a seating capacity of 1500. The Synod Commission on Missions is arranging for the speakers. Hon. George Wharton Pepper has been selected for one of the speakers.

Prior to the Dinner and Missionary Mass Meeting, the Synod will assemble at 4 o'clock on Tuesday afternoon for the Devotional Service, which will be held in Holy Trinity Church. The Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral of the Nativity of the Diocese of Bethlehem, will conduct this Service, which will be followed by the usual short organization meeting. Morning and afternoon sessions of the Synod and the Women's Organizations will be held on Wednesday and Thursday. The Commission on Religious Education program will include discussion of "The General Field of Religious Education," by Dr. Adelaide T. Case, of the Teachers' College, Columbia University. The Rev. W. Brook Stabler, Secretary of Student Work of the National Department of Religious Education, has been asked to speak on "Work Among Youth and College Students" and Deaconess Gertrude Stewart, of the Church Training and Deaconess School in the Diocese of Pennsylvania, will discuss "Opportunities for the Training of Women."

Hotel Headquarters of Synod Members



The cut shows the Hotel Warwick, Seventeenth and Locust Streets, where the Bishops, official delegates and ex-officio members of the Synod, will be the guests of the Diocese over Tuesday and Wednesday nights, October 21 and October 22.

The Commission Social Service will have as its subject "The Church in an Industrial Civilization." Speakers will include Mr. Spencer Miller, Consultant on Industrial Relations of the National Council; Mr. John A. Phillips, President of the Pennsylvania Federation of Labor and an employer to be selected.

On Thursday morning, Dr. John W. Wood, Executive Secretary of the National Department of Missions, will speak on the policy of the National Department of Missions and the Rt. Rev. Philip Cook, Bishop of Delaware, will speak on Evangelism.

There will be Celebrations of the Holy Communion on Wednesday and Thursday mornings at 8 o'clock in Holy Trinity Church, following which the delegates will be served with breakfast in the vicinity.

Following the adjournment of Wednesday morning's session there will be a visitation to historic Old Christ Church, Second Street above Market. The Rector, Wardens and Vestry of Old Christ Church will have the Bishops, official delegates and ex-officio members as guests at a luncheon to be given in the great Neighborhood House of the Parish at 1 o'clock. This will be followed by a brief service in the Church, conducted by the Rev. Louis C. Washburn, S. T. D., the rector. While the men are being entertained at luncheon at Old Christ Church, the women will be entertained at luncheon in their own headquarters at St. James Church.

From 4 to 5.30 on Wednesday afternoon the Bishop and Mrs. Garland and Bishop Coadjutor Taitt will give a Reception to the Synod at the Bishop's House. During the Reception a fleet of motor buses will be in readiness to take the members of the Synod for a visit to the Philadelphia Art Museum on the Parkway. Wednesday night at 8 o'clock has been appointed for the Mass Meeting in the interest of Rural Work, which will be held in Holy Trinity Church.

Lambeth Palace Where Bishops of the Anglican Communion From All Parts of the World Held Their 1930 Conference

Photo Courtesy Church Historical Society

The Lambeth Conference of Bishops of the Anglican Communion was the great Church event of the year 1930. More than 300 Bishops from all parts of the world assembled together at this historic place and discussed momentous questions during July and August. Both Bishop Garland and Bishop Coadjutor Taitt were present during part of the sessions. For the information of our readers the full text of the Encyclical Letter issued by the Conference and the Resolutions adopted by the Conference are printed as a special Supplement edition to this number of THE CHURCH NEWS.

Lambeth Palace, the official London residence of the Archbishop of Canterbury, is situated on the south side of the River Thames almost opposite the Houses of Parliament. It has stood on the banks of this famous river for seven centuries. To the right in the etching shown above is the Lambeth Parish Church, its great tower in the foreground. It is one of the oldest and largest parishes in London. Six Archbishops are buried there. To the left of the parish church is the entrance to the Palace known as Cardinal Morton's Gateway, lying between the two high, redbricked square towers. Passing through, one comes to the historic Library. It is in the building shown in the centre of the picture. In 1867 the first Conference of Bishops was held in this Library, as have all the succeeding ones. The Library was once the great dining hall of the Palace. At the extreme left of the Library building, may be seen a tiny part of the sloping roof of the Chapel. This chapel is more than 650 years old. It is of special interest to American Churchmen who have visited the Palace, for it possesses a noble window given by American Bishops to commemorate the bestowal of the Episcopate on Bishop White of Pennsylvania and Bishop Provoost of New York, who were Consecrated in Lambeth Chapel on February 4, 1787.

An old legend says that after the Ascension St. Thomas became a prey to gloomy doubts. He consulted St. Peter, St. Paul and all the Apostles in turn. They were all so busy they could not spare time to argue things out with him. At last St. Thomas said, "Well, as there is so much to do, I had better give a hand." And, in Christian service, he soon lost his gloom and recovered his joy. This is a good lesson for the present day.—*Idaho Churchman.*

PROVINCIAL CONFERENCE OF COLORED WORKERS MEETS HERE, OCT. 7-9

The Eighth Provincial Conference of Church Workers among Colored People in the Washington Province will meet in St. Barnabas' Episcopal Church, Germantown, Pa., the Rev. E. Sydnor Thomas, rector, Tuesday, October 7, to Thursday, October 9, inclusive.

Colored Clergymen and layworkers from all over the Province are coming to participate in the activities of this Conference. The opening service will be held on Tuesday evening. The preacher will be the Rev. George F. Bragg, Jr., D.D., rector, St. James' Church, Baltimore, Md. The Rt. Rev. F. M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, will, with the Rev. Wallace Conkling, rector of St. Luke's Church, Germantown, make the addresses of welcome. The Vice-President of the Conference, the Rev. J. L. Taylor, D.D., of St. Philip's Church, Richmond, will respond.

The subject of the Conference will be Evangelism, and the papers will focus their thoughts around this subject. Papers on "The Church Tomorrow," "Brotherhood as Exemplified in Christ," "The Sunday School and Evangelism," "Spiritual Life in Penal Institutions," "The Christian Ministry and Evangelism," will be presented during the sessions of the Conference. Also, there will be presented an analytic survey of the Colored Work in the Province by the Rev. Scott Wood, D.D., of Pittsburgh, Pa., who has gone over nearly the whole field of colored work. An address on the work of the American Church Institute for Negroes will be presented by the Field Director, Mr. Wallace Battles, M.A., of New York. Another interesting address on the Healing Ministry of the Church will be given by Harold C. Stratton, M.D., of Washington, D. C., a member of the Society of the Nazarene.

The Conference is hoping to have the presence of Bishop Garland some time on Wednesday.

The Rev. E. C. Young, D.D., Vicar of Phillips Brooks Memorial Chapel, is President of the Conference. It is hoped that clergy of the Diocese and their people will find it convenient to attend one or more sessions of the Conference.

CO-OPERATION

You have an idea, I have an idea—
We swap.
Now you have two ideas and I have two ideas—
Both are richer.
What you gave you have; what I got, you did not lose.
This is Co-operation.

—*Author Unknown.*

Field Department Arranging for Clergy and Lay Missionary Conferences October 15-19

The *dates* are October 15 to 17 for the clergy and October 17 to 19 for the laymen. The *place* for the Lay Conferences is Mt. Pocono and St. John's, Norristown, for the Clergy Conferences. The *faculty* will include Mr. William C. Sturgis of Washington and Bishop Creighton of Mexico. Letters carrying more detailed information are being sent out to each clergyman and to such lay representatives as the rectors designate.

Every kind of religious leader is coming back to the old conclusion in these days that the only way to move men's hearts is by personal work. The clergy are no exception to this rule. If we are to find new inspiration each year to carry forward the Church's work, we can best find it by coming together in a devotional spirit to hear the "old" story in its new and present-day form and to discuss with one another the ways by which we as priests and lay members of this diocese can promote the common task.

For the *common* task of the Church is that of every parish. The call to unity amongst ourselves that we have heard in the recent report of the Lambeth Conference should banish in fact as well as in theory any narrow parochial spirit. Surely the greatest aid to the accomplishment of this ideal is this common fraternal meeting for conference and for the free exchange of ideas which takes place there.

This year in addition to the regular work of the Church we shall be more fully informed concerning the Advance Work Program upon which growth so clearly depends.

May we hope for an even more general attendance by both clergy and laymen this year. Out of the conferences at the Church Farm School last autumn grew a spirit which has promoted the work of both General Church and Diocese in a much more energetic way. There is every reason to believe that our conferences this year will reveal still greater resources of power not only within those who have worked long and faithfully but also in others who until now have not shown their active interest. The Church asks for more and increasingly better service.

MALCOLM E. PEABODY, *Chairman,*
Field Department of Diocese.

TREASURER'S REPORT TO AUGUST 20, 1930

When the books of the Diocese closed on August 20 the Missionary Fund showed that we had sent to the National Council $131,718 toward our pledge of $229,000, leaving a balance yet to be sent of $97,282. For the Diocese there has been received from the Parishes and Missions up to August 20 a total of $94,616 toward the total Diocesan Budget of $213,109, leaving a balance of $118,493 yet to be received. It is quite clear that in order to pay our Council and also meet our obligations in the Diocese we need to receive from the Parishes and Missions $215,775 before our books close for the year 1930.

A V. MORTON,
Treasurer.

Church House,
September 8, 1930.

The Advance Work Program Today

Dioceses which have accepted projects	77
Dioceses which have refused all projects	3
Dioceses not settled ...	9
Definite accepted projects	126
Projects tentatively accepted	6
Definite accepted projects	$816,200
Projects tentatively accepted	16,800
Total amount advance work accepted	$833,000

—From "The Church at Work."

SIXTIETH ANNUAL CHURCH SCHOOL INSTITUTE MEETS OCT. 6 AT HOLY APOSTLES

A most attractive and interesting program has been arranged for this year's Annual Church School Institute of the Diocese, which will be held on Monday, October 6, in Holy Apostles Church, Twenty-first and Christian streets. It will be the Sixtieth Annual Institute and the efforts of the committee have been directed towards obtaining speakers and leaders well qualified to present the subject matter assigned to them.

Owing to the increasing number of our people who each year make it a point to attend the Annual Institute it is especially requested that those who desire to attend the supper, which will be served in the Parish House at 6.30, make reservations for the supper by not later than Saturday, October 4, by communicating with the Rev. Frederick E. Seymour, Department of Religious Education, Room 30, Church House, 202 South Nineteenth street, Phila.

The chief theme which will be stressed throughout the Institute is Objectives in Religious Education, as manifested through Worship, through Knowledge and through Service. In the afternoon, at 4.30 o'clock, after greetings by Bishop Garland, three short addresses will be given. The speakers will be the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, N. J.; Rev. Charles H. Ricker, Chairman of the Department of Religious Education, Diocese of Long Island, and Jonathan T. Rorer, Ph.D., Principal of the Central Evening High School of Philadelphia.

Mr. Conover will speak on "Worship Objectives in Religious Education." Mr. Conover, who comes from the Diocese of Newark, has for many years been active in the fields of Religious Education. He is a member of the committee which publishes the Calendar of Daily Bible Readings, published by the National Council. Professor Rorer's topic will be "Knowledge Objectives in Religious Education," and the Rev. Mr. Ricker will speak on "Service Objectives in Religious Education."

Group Conferences will be held at 7.30 P. M., at which the central theme is to be considered in age-group associations. The Rev. Mr. Conover will lead the Conference on the Objectives for Adults. The Rev. Mr. Ricker will be the leader of the group considering Objectives for Adolescents. The Rev. Edmund L. Gettier, Jr., rector of St. John's Church, Huntington, Baltimore, Md., a leader in Young People's work, will lead the Conference on Objectives for Young People.

Miss Elizabeth Hunnewell Willing, of St. Peter's, Germantown, will lead the Conference on Objectives for Children. Miss Hunnewell has the unique distinction of being the first woman student to be matriculated at the Philadelphia Divinity School. She has been actively engaged in Student Work and in Girls' Friendly Councils.

The closing service at 8.30 P. M. will be devotional in character, with an address on Religious Education and the Christian Life by the Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore. An important feature of the Institute will be the exhibit of materials, books, pamphlets, posters, etc., for use in Church Schools.

Advance Work Program Undertaken by the Diocese

Below is a list of the various items towards which the Diocese has pledged itself to raise $113,000 as its share of the whole Advance Work Program of the General Church. The request for all Dioceses to accept a share was made by the last General Convention at its meeting in Washington. Results of the givings by the various Dioceses are to be reported to the next General Convention which meets in the fall of 1931. The Diocese of Pennsylvania was the first in the whole Church to accept its responsibility for a share in the raising of the entire amount. The National Council assigned $113,000 to Pennsylvania. Individual contributions or subscriptions, which may be paid over a period of time, should be forwarded to Convocation Chairmen or may be sent direct to A. V. Morton, Treasurer of Advance Work, 202 South Nineteenth street, Philadelphia.

The Diocesan Convention at its meeting in May in the following resolution gave its unanimous approval to the Diocese assuming a share:

> **Resolved: "That the Convention of the Diocese of Pennsylvania endorses the action of the Bishop and Executive Council in promising to raise $113,000 for the Advance Work of the Church."**

The projects accepted by the Diocese are as follows:

1. For building Iolani School, Honolulu		$ 50,000
2. For Hospital at New Bern, North Carolina		25,000
3. For Missionary Work in Mexico:		
a. Missionary Church at Joquicingo	$1,400	
b. Repairs to Mission Cuernavaca	1,000	
c. Indian Mission at Santiago Loma	1,500	
d. Social Service Work, Mexico City	5,000	
e. Social Service Work, La Casa del Sagrado Nombre	1,100	10,000
*4. For Missionary Work in Western Nebraska:		
a. Church at Bassett	$1,000	
b. Rectory at Broken Bow	600	
c. New Church at Whitman	500	
d. Rectory at Holdrege	1,000	
e. Repairs Bishop's House	900	
f. Completion of Cathedral	6,000	10,000
5. For Missionary Work in Wyoming:		
a. Parish Rooms at Hanna	$2,000	
b. Log Church for Fox Park	500	
c. Rectory in Medicine Bow	1,000	
d. Church at Riverton	3,000	
e. School on Shoshone Indian Reservation	1,200	
f. Restoration of Church at Green River	1,000	
g. Repairs to Church at Basin	1,500	10,200
6. Church at Miami, Oklahoma		5,000
7. Rectory at Colfax, Spokane		3,000
		$113,200

*As the projects for Western Nebraska represent a change in the askings by Bishop Beecher from the original askings more detailed information in relation to the six items shown above may be found elsewhere in this issue of THE CHURCH NEWS.

Western Nebraska Askings on Advance Work Program Towards Which Our Diocese Has Pledged Its Support

In the earlier publication by THE CHURCH NEWS of the various items in the Advance Work Program which the Diocese has accepted as its share of the whole Program, the sum of $10,000 was allocated to completion of the Pro-Cathedral of St. Mark's in Hastings, Western Nebraska. Since, Bishop Beecher has made a change in the plans, and the $10,000 for Western Nebraska has been divided among six different projects in that missionary field.

For the information of our readers and others who are interested in the raising of the Diocesan share of $113,000 for the Advance Work, the following details are published as to the six items for Western Nebraska:

Church at Bassett

Our little group of Church people at Bassett, numbering 28 communicants, have owned two very desirable lots in this little town for more than thirty years. St. Mary's Mission is one of nine in the Valentine Deanery. We have never been able to support a resident minister at Bassett. Through the efforts of the women they have raised a sufficient sum to build an attractive and substantial little chapel of their own. This work was undertaken nearly two years ago and was finally completed last summer. The cost of the building is approximately $3000. The people themselves have raised two-thirds of this amount and Bishop Beecher is asking for the balance of $1000.

The Rev. Mason A. Frazell, who lives at Ewing, is now in charge of the mission at Bassett. He presented a class of ten fine young people for confirmation at the opening of the new church. Mr. Frazell has been in charge of this work along the Chicago and Northwestern Railroad for the past four years and is much beloved by all the people and the community in general. The payment of what the Bishop is asking means, of course, that there will be absolutely no debt upon the Church.

Rectory at Broken Bow

In order to make it possible for a priest and his family to live in our rectory in St. John's Parish, Broken Bow, it was necessary to expend $600 on repairs. Our congregation in Broken Bow have been most faithful and loyal to the Church and have paid their quota on the Church's Program faithfully and regularly. There were no funds available for the immediate necessity. It was necessary for Bishop Beecher to borrow the money and have the repairs made at once in order that the Rev. and Mrs. J. C. Ferrier might occupy it not later than the first of June, 1930. He is happy to say that they are now comfortably housed in what is practically a new rectory in Broken Bow. Bishop Beecher cannot ask the people to do more at present than to keep up their pledges for the general support of the work in the mission and so he is asking for $600 for this work. There are about sixty communicants in St. John's Parish. Mr. and Mrs. Ferrier mighty occupy it not later than the first of June, 1930. He is happy to say that they are now comfortably housed in what is practically a new rectory in Broken Bow. Bishop Beecher cannot ask the people to do more at present than to keep up their pledges for the general support of the work in the mission and so he is asking for $600 for this work. There are about sixty communicants in St. John's Parish. Mr. and Mrs. Ferrier came from Falls City, Nebraska, about the middle of March. Mr. Ferrier is a very hard working priest of the Church and is building up the mission in spiritual as well as material advancement.

New Church at Whitman

Whitman is a shipping point in the cattle region of Western Nebraska. Probably the largest cattle shipping center in the United States, if not in the world. There is scarcely anything to the town except the railroads and a few buildings. Four years ago we discovered one communicant in this community. The Archdeacon visited this family and began a canvass of the ranch homes ranging all the way from ten to seventy-fives miles from Whitman. As a result of this missionary enterprise there have been approximately forty children and adults baptized, about thirty confirmations, and a regular service established in what is called the Community Building, which is nothing more or less than a public hall. The ranch people living in this scattered community are contemplating the building of a new chapel which will cost no less than $2500 or $3000. Bishop Beecher has asked for $500 for this new enterprise. It is hoped to erect this building in the near future provided sufficient funds are raised to do so. Whitman is most decidedly the outstanding example of an isolated Church community in this missionary field. The families on the ranches are for the most part young married people, and they are becoming intensely interested in our mission at Whitman.

Rectory at Holdrege

Bishop Anson R. Graves, Bishop Beecher's predecessor, who was consecrated in 1890, built a Church at Holdrege of cement blocks. This building has been used now for about 25 years. It was the gift of a friend of Bishop Graves's in New York City in memory of her daughter, and it is called St. Elizabeth's Church. The rectory which was built sometime later is a very poor frame structure and has been in use for more than 20 years. Rev. and Mrs. Francis J. Pryor, who were married in June, 1929, came directly to this little rectory at Holdrege from their wedding trip and Mr. Pryor is now in charge of the work at Holdrege and the mission at Farnam. Last winter during the cold blizzardy weather, Mr. Pryor, himself, studied out some method of caulking the windows and fixing the walls by some ingenious method to make it possible for them to endure living in this cold bleek house. It is simply impossible to think of their living there another winter without having this house made more comfortable. It will cost at least $1500. There are only 32 communicants in the mission and they are giving to their utmost capacity and are a faithful and devoted group. They want to make these repairs before October, 1930 Bishop Beecher asks for $1000 from the Advance Work Program for the restoration of the rectory. Mr. and Mrs. Pryor now have a little baby girl, born in May, 1930. This means that there must be a warmer nest for them to live in.

Repairs to Bishop's House

This is the twentieth anniversary of Bishop Beecher's consecration as Bishop of this Missionary District. He has lived in this house here in Hastings almost twenty years. During this time he has had his office in the attic of his house. It makes a very comfortable and suitable place for his study and office. The time has come, however, for something to be done by way of extending the scope of his office work and there must be some needed changes made in his house. Nine hundred dollars is asked for the changes. Bishop Beecher hopes that asking for these improvements will not be considered a selfish asking on his part. There are no funds available in this Missionary District at present for him to use for this immediate necessity. He, therefore, earnestly ask that this sum be granted that he may have the advantages of more space and conveniences as well as Mrs. Beecher.

Completion of Cathedral

For the completion of our greatest missionary enterprise in this District, Bishop Beecher asks for $6000 toward the completion of St. Mark's Pro-Cathedral, Hatings. He has given so much information concerning this beautiful and permanent witness to the faith of our forefathers in this missionary field, it would only be repetition and possibly become tedious for him to speak at further length upon it. Bishop Beecher can assure us, however, that when he says "the greatest missionary enterprise," he really means it. He knows of no unit of such consequence and far-reaching influence through all the years to come as that of having one perfectly beautiful Church building with its architectural designs and historical foundations so that people who come to our annual convocations, and the thousands who come to visit it through the years will have had the satisfaction of seeing the unblemished witness to the Faith in its historical Anglican traditions and unchanging ministrations.

A Century and a Half of Sunday Schools

By the Rev. Frederick E. Seymour

Sunday Schools are one hundred and fifty years old!

The Diocese of Pennsylvania has had an intimate connection with the movement which is this year observing its sesqui-centennial, almost from its very birth, and all throughout its long and active life.

When the Rev. William White went to England in 1787 to be consecrated the first Bishop of Pennsylvania, he heard of a movement which was beginning to stir the Church of England.

Seven years before—in 1780—a communicant of the Cathedral Church in Gloucester, Robert Raikes, a printer, had inaugurated a movement which has spread around the world and has accomplished incalculable results in the religious life of each generation.

The movement was simple enough. Raikes gathered a few children together in a convenient place on Sunday to teach them to read the Bible, and to instruct them in the simple elements of Christian living.

This seems comparatively unimportant to us. But at the time it was an innovation which met with much suspicion and antagonism. For instance, the *Christian Advocate* in a recent issue remarks: "The Archbishop of Canterbury was moved to call the Bishops together to see what could be done about it, and William Pitt is said to have contemplated a bill to suppress the Sunday Schools by Act of Parliament."

Robert Raikes desired to inculcate the rudiments in Christianity into the minds of children, more or less illiterate,—at any rate, less fortunate than others. The educational system of the time provided opportunities for the children of well-to-do parents to receive suitable instruction, but it was generally considered unnecessary for poorer children to be educated.

This condition Raikes determined to combat, by means of his "Sunday Schools" in which he assembled little groups of children from the poorer sections of Gloucester. The separation of education into secular and religious was unknown then, and his purpose was as much to impart what we call "secular" learning as to impart "religious" knowledge. The Bible was his text-book used as a reader. Sunday was chosen because of the prevalence of child-labor which occupied even small children through the week.

Beginning in Gloucester, the movement spread to other parts of England, and Bishop White, during his sojurn there, became deeply interested.

Conditions in Philadelphia, he knew, were similar to those in England. He believed that what Raikes was doing so well in England was equally needed in America.

When he returned to this country therefore, he proposed in 1788 that similar groups of children should be formed for the purpose of receiving instructions in reading and in religion.

The idea was so novel that at first it received scant support. Though it was "approved in principle," "it was deemed unwise to introduce anything so characteristically English into America.

Some Friends, however,—Benjamin Rush and others,—were interested, and a First Day Society was organized, Bishop White being elected its president, and many First Day, or Sunday Schools were started. Thus an American counterpart of the movement fostered by Robert Raikes in Gloucester, commenced in this city.

The First Day Society, under the presidency of Bishop White, is to be credited with other far-reaching activities, among which was a petition to the State Legislature for a system of free public schools. It may quite truly be claimed that our American public school system is, in a very real sense, the child of the Sunday School.

Strange as it now seems, objections were raised by devout people that schools operating on Sundays were breaking the fourth Commandment. Teachers in such schools were called by their pastors "emissaries of the devil." They were locked out of the Church buildings.

The *Christian Advocate* in the issue mentioned above states that pledges for a fund for the rebuilding of a Church which had been burned contained this reservation: "I am making this pledge with the understanding that the building shall never be desecrated by its use as a Sabbath School." Nowadays, Parishes in our own Diocese and all over the land are spending thousands of dollars on Church School buildings.

Bishop Doane as late as 1843 in his convention address said: "I should be sorry to think of the Sunday School as a permanent idea in the Church. It is the offspring of a superficial, labor-saving, and self-sparing age. It has done much good, but hindered more, and brought it much mischief, crowding upon the proper duties of Sunday, making a working day of it,—a dismal day of drudgery instead of the sweet Sabbath of the soul."

Similar thoughts exist today. There are some advocates of the abolition of the Sunday School, though none would wish its purpose to be abandoned. As readers of George A. Coe's book, "What Is Christian Education?" are aware, there is much serious criticism of the modern school, though the criticism is more of detail than of principle. All serious thinkers desire the reform of the Church School, being conscious of its many defects.

Nevertheless the Sunday School *is* a *power* in the life of the nation and of the world.

As an indication of the strength of this conviction, a statue of Robert Raikes (a replica of one standing on the Thames Embankment in London) was unveiled in Toronto, Canada, in connection with the Quadrennial Convention of the International Council of Religious Education held in June, 1930. Over 3500 persons from various parts of the world were in attendance at this Convention which thus marked the sesqui-centennial of the Sunday School movement.

The schools as established by Raikes differed considerably from those of today, in personnel, in method and in content. They ministered chiefly to the poor, and were often called "Ragged" or "Charity" Schools.

But there is a common purpose underlying the schools of 150 years ago

(*Continued on page 32*)

The Church News

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Editor-in-Chief.....THE REV. GEORGE COPELAND
Managing Editor.....MR. SAMUEL H. WARNOCK
Business Manager.....MR. CHARLES H. CLARKE

EDITORIAL OFFICE—Church House of the Diocese of Pennsylvania, 202 S. 19th Street, Philadelphia
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THE ABYSS OF DISGUST

When Hamlet held up poor Yorick's skull he told Horatio that in imagination he could conceive of the noble dust of Alexander the Great being used to stop the bung-hole of a beer-barrel: to what base uses, he comments, might posterity in their ignorance put things that once held the world in awe. But even Hamlet with all his imagination could hardly have conceived the base use to which a "sob writer" from Hollywood recently put one of the most majestic passages in the Bible, the fifteenth chapter of St. Paul's first Epistle to the Corinthians, a chapter familiar, and, we had hoped, sacred beyond the touch of profane or trifling hands, by its use for centuries as the lesson in the Burial Service of the Prayer Book.

Describing with silly solemnity the funeral of Lon Chaney, she wrote, " 'One star differeth from another star in glory' read the chaplain. Lew Cody dropped his face in his hands. Tears streamed from Billy Haines' eyes. Cliff Edwards' round countenance *was carved from granite.* Ruth Roland sobbed aloud. True one star differs from another star in glory, but in humanity this star differed from them all." Italics ours.

To so distort St. Paul's beautiful metaphorical description of the glory that shall be ours in the heavenly life as to even suggest that the stellar performers before the camera thought it applied to them, is, to say the least, hilariously funny. But to most people, to whom these verses have most tender associations, it will seem grossly irreverent. It was as base to use such a noble verse in that way as to stop up a bung-hole with Alexander's ashes. To the old question, "What is the matter with the Movies?" we suggest one more answer—Their publicity agents have neither good taste nor a microscopic trace of a sense of humor.

CHURCH NORMAL SCHOOL BRANCHES

Since its organization no institution in the Diocese has made more rapid and extensive growth than the Church Normal School. Every year has witnessed a steady increase in its scope and usefulness. This year in addition to the original, central group of classes for Sunday School teachers and workers, which meets in the Church House, it will open three more branches in other parts of the Diocese, making a total of six now in operation; and will also begin the long-desired School of Practice in a room kindly provided by Holy Trinity Church, where those who are studying to prepare themselves for leadership in the Church School will be given an opportunity to put into practice, under skilled supervision, what they have learned in their classes in the Normal School.

What a prodigious step forward from the olden days when any pious person, with good intentions, was supposed to be able to teach our children in the way that they should go!

WELCOME TO THE PROVINCIAL SYNOD

The meeting of the Provincial Synod in Philadelphia on October 21, 22, and 23 will give an opportunity to the people of the Diocese to become better acquainted with the purpose and work of this part of our National Church Organization. To most laymen it lies in a region of low visibility—lost in a fog of indifference. We welcome the members to our city therefore, not only for the pleasure it will give us to entertain them, but because their coming will focus attention on the Synod and make more Churchmen ask, "What is the Provincial Synod, anyway, and why is it called the Synod of Washington?" It is interesting to know that the Synod was given its name at the suggestion of our own Bishop, not because Washington is its chief city—that honor belongs to Philadelphia—but because it was in the territory embraced within its limits that George Washington, the Churchman, spent most of his life. The meetings are open to the public and should be largely attended.

ADVANCE WORK PROGRAM

Pennsylvania must keep the pledge to the last General Convention to take her share of the Advance Work Program of the Church. Before the next General Convention in 1931 the obectives must be reached, first by gifts from individuals upon which committees in each Convocation are now working, later next Epiphany, by contributions from the Parishes as a whole. The matter is urgent and should not be put off. "Say not ye there are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes, and look over the fields; for they are white already to harvest."

Diocesan Normal School Opens Eleventh Year of Operation on October 9, with New Branches and "School of Practice"

The eleventh year of the Diocesan Normal School will open on Thursday, October 9, and as an evidence of its development and of the growing interest in and use of the school three additional Branch Schools will be started for the first time this year. These will make a total of six branches in addition to the main school, the sessions of the latter, as in former years, being held in the Church House.

A new and significant feature this year will be the opening of a School of Practice in Religious Education, which will be conducted in Holy Trinity Parish House, Twentieth street below Walnut, in connection with the sessions of the main school in the Church House of the Diocese. This is a double experiment. First in Supervised Teaching and second in Week-day Religious Education. Results of the School of Practice will be observed with keen interest. If it is successful and if, as it is hoped will be a result, the pupils show greater "skill" in religious education than those whose attendance is limited to Sunday sessions, it will open a way whereby parishes may very easily adopt similar experimental classes in Week-day Religious Education.

In the operation of the School of Practice the Normal School was successful in obtaining the hearty co-operation of the Rev. Floyd W. Tomkins, Jr. A class of primary children of Holy Trinity Church School will assemble after public school hours on Thursdays for a ten-weeks' lesson period. The School of Practice will be under the leadership of Miss Jane M. Welte, formerly a missionary worker in Japan and where for a number of years she was a teacher in a kindergarten. Miss Welte, it is interesting to recall, was an instructor in the Diocesan Normal School soon after it was started eleven years ago. She is now a teacher in the Penn Charter School. This year she also was a member of the Blue Mountain Conference Faculty, being in charge of Primary Class work.

Students in the Diocesan Normal School who register for the course "Supervision of Primary Teaching," the leader of which also is Miss Welte, will be the "practice teachers" in the School of Practice. By actually doing work, under supervision and guidance, it is felt sure better rersults in teaching will be obtained than were possible in the earlier "coaching" classes.

The public school system has long recognized the great value of Schools of Practice. It requires all teachers to serve in such schools before they are fully qualified as teachers. In Church Schools it has been the usual custom to assign a person as teacher to a class without any training or experience. If patient supervised practice is considered essential in public schools it may be regarded as no less important in Church Schools. The students who will serve as "practice teachers" in the School of Practice of the Diocesan Normal School will meet with Miss Welte in the Church House at 5.15 P. M., following the adjournment of the Primary Class in Holy Trinity Parish House, for one hour's discussion and guidance in their work of teaching.

The three new Branch Schools which will be commenced this year are: One in St. Luke's Church, Germantown, for the convenience of teachers and others in that section of the Germantown Convocation; one at St. John's Church, Lansdowne, which will be convenient for a section of the Chester Convocation and for some of the West Philadelphia Convocation. The third will be established at a central point in the Norristown Convocation.

In addition to the three above mentioned, Branch Schools will be operated, as last year, at St. Mark's, Frankford, and at St. Simeon's Church, Ninth street and Lehigh avenue.

The courses given in the Branch Schools will be supplementary to those offered at the Church House, though in some cases there will be duplication, so as to make it possible for students in the branches to obtain credit in the nine subjects which are required for a National Accredited Teachers' Association Diploma.

The District Sunday School Associations at their spring meetings enthusiastically endorsed the plan of establishing branches of the Normal School in several parts of the Diocese. By means of the branches many persons who find the Church House or Thursday evening inconvenient are enabled to enjoy at some place and on some evening the opportunities for training, and also to feel the fellowship of association with the Diocesan Normal School. Extension of the Normal School, commenced last year, really anticipated the recommendation of the International Convention of Religious Education held in Toronto in June, 1930, that "A year's emphasis be given to Leadership Training as basic to all other accomplishments."

Three new instructors will join the faculty of the Normal School at this fall semester.

Miss Elizabeth P. Frazier, Director of Religious Education in St. Asaph's Bala, will teach the course "Missionary Education in the Church School."

Miss Dorothy Crossley, for the past year Director of Religious Education in St. Mark's, Frankford, will conduct two classes, "The Educational Program of a Parish" and "Church School Administration."

Miss Jane M. Welte, whose supervision of the "School of Practice" already has been referred to, will be the third new faculty member.

Several former members of the faculty will teach new courses. The Rev. Henry M. Stuckert will give one course on "The Holy Bible" and one on "Old Testament Prophecy" as well as a course on "Church History."

The Rev. B. N. Bird gives a course on "The Creeds" as well as on "The Life of St. Paul."

The Rev. Henry Davies, Ph.D., will conduct a class in "The Psychology of Adults" as well as one on "The Apocrypha."

The Rev. Henry S. Paynter, besides leading a class in "The Book of Common Prayer," will teach another class in "The Teachings of Christ."

Mrs. John Loman will give a course in "Creative Teaching," and Miss Nellie P. Ferry will teach "Child Psychology." The Rev. William M. Sharp gives a course of "Christian Family Life."

The class in Religious Drama is attracting an increasing number of persons who are interested in producing religious dramas in their parishes. Miss Mary Simms again will have charge of this course. According to the custom of the Normal School this class will compile, prepare and produce an original drama which will be the feature of the Annual Commencement of the Normal School in April, 1931.

The House of Bethany, Cape Mount, Liberia, is keeping its twenty-fifth anniversary this year. Miss Margaret Ridgely arrived in Liberia in December, 1904, and began the Bethany school with Miss Agnes Mahoney, who had formerly been at St. John's School, Cape Mount, when it had both boys and girls. Miss Ridgely is still in charge at the House of Bethany.

Who reverenced his conscience as his king;
Whose glory was redressing human wrong;
Who spoke no slander, no, nor listened to it.

—*Tennyson.*

Deaconess Colesberry Resigns as Head of St. Martha's House After Twenty-nine Years of Faithful Service

By S. F. Houston

Deaconess Jean W. Colesberry has resigned as Deaconess in charge, and as House Mother at St. Martha's House, Eighth Street and Snyder Avenue. Miss Dorothy W. Rasey, lately of God's Providence House, New York City, has been chosen as Deaconess Colesberry's successor. The Board of Incorporators and all well-wishers of the Diocese bespeak for Miss Rasey that cordial cooperation which has been given Deaconess Colesberry during her twenty-nine years of devoted service in this Diocesan institution.

Twenty-nine years Head Worker of a Church Settlement! Neighborhood Houses are found more frequently now than was the case twenty-nine years ago.

In order that those of us who have forgotten, or those who never knew of Deaconess Colesberry's original, splendid contribution to American Church life, this appreciation is sent to The Church News by one who is inadequate to the pleasant task of properly showing her great influence with those among whom she lived, and, too, with those assistants, professional and volunteer, who have worked with her.

Perhaps the best beginning of this letter, even at the risk of telling an oft-told tale, is to give a short account of the origin of St. Martha's House. Because up to this autumn the story of St. Martha's is the story of Deaconess Colesberry's devoted work.

Sometime in 1901, Bishop Whitaker looked about the city to find a suitable place to establish a Church Settlement. He drafted Deaconess Sanford, Head Deaconess of the Church Training and Deaconess House, a most valuable and interested recruit, into the search.

They found that in the southern part of the city east of Broad Street was a population of sturdy citizens with little to lighten the drabness of life. When schools and churches were closed, that is the greater part of the time, there was practically nothing outside the home to instruct or to entertain, except running the streets, and, for men, the saloon. At the northeast corner of Eighth Street and Snyder Avenue they found a small store and the adjoining residence on Eighth Street, each of two stories, and with different floor levels. These two buildings were secured, and fitted together as well as might be, for a neighborhood work, and, what was very important in Bishop Whitaker's and in Deaconess Sanford's opinion, for what is now called a School of Practice for students at the Church

Deaconess Jean W. Colesberry

Training and Deaconess House, and for further graduate training of those desiring such training. A building for this double experiment was all well and good, but a chief was much more important.

The Bishop and the Head Deaconess made a further study—this time of individuals—and they selected Deaconess Colesberry to organize the work in these little inadequate buildings. It is most gratifying that both these devoted servants of the Church, before they passed away, saw that their choice was a most happy one.

Deaconess Colesberry began in a small way to gather the children into groups and the mothers, too. And one of the most gratifying of the evidences of the affection of these neighbors is that even years after they move to other neighborhoods, they with warmly expressed joy frequently return, perhaps with children of their own, to show their devotion to, not only the institution, but to its head who made their earlier years happier and their course in life wiser.

The Diocese soon found that here was an institution that was doing a quiet work that was well worth while. An Auxiliary, composed of Churchwomen, was soon added to what may be called the executive side of the work. These good women devoted time and thought to assist the Deaconess in charge. One of the early practical results was a Diocesan Fair lasting over several days. This produced a fund that was largely responsible for the erection on the lots in the rear of the Eighth Street houses of the building fronting on Snyder Avenue that contains the Assembly Hall and Gymnasium. Later, largely through the good services of the Auxiliary, the two adjoining houses on Eighth Street were bought, completing the present site. In one of these last houses, the Auxiliary began a medical dispensary work. It was discovered that the Church had a medical foundation inadequately endowed, and functioning poorly, not a great distance away. This was the Church Dispensary of Southwark. Bishop Rhinelander (then the Bishop of the Diocese) was greatly interested in St. Martha's House. He secured the removal of this Dispensary to St. Martha's. This brought some endowment that was of material help in this part of the work, so welcome to the neighborhood.

In 1914 and 1915, through a bequest of my mother, Mrs. Henry H. Houston, the Eighth Street houses were torn down and the present attractive house erected. Here at last Deaconess Colesberry's work, which had grown so enormously, was adequately housed. But it soon took, and still takes, much executive ability to keep club meetings, etc., etc., running smoothly without getting under the feet of the other clubs. Here live the Head Worker and a number of her assistants in their several apartments. Here are the few executive offices, classrooms, storerooms, boys' play rooms, and here, too, is a "Traveling Branch" of the Philadelphia Free Library. Properly isolated from the rest of the house is the sister agency, The Church Dispensary of Southwark. And here in a quiet nook on the third floor is a sweet attractively furnished Chapel —the pulsating center of the Deaconess work. The first new building erected by the Corporation still contains the Assembly Room, Kindergarten Room and Gymnasium.

Young lady, college graduate, athletic, cultured, capable and musical, excellent family connections, desires position as social secretary. Can give the best of references. Address—Rev. E. M. Frank, Philadelphia Protestant Episcopal City Mission, 225 South Third Street.

Mention has been made of the interest in St. Martha's and in Deaconess Colesberry of Bishop Whitaker, of Bishop Rhinelander, and of Deaconess Sanford. Others in and out of official positions also have been greatly interested. We must name Bishop Mackay-Smith, Deaconess Carter, Deaconess Sanford's successor at the Church Training and Deaconess House, Bishop Garland, Du Perry and Bishop Taitt, and then those who so constantly help with advice and with service, Rev. and Mrs. John E. Hill. "And what shall we more say? for the time would fail to tell of Gideon, and of Barak, and of Samson, and of Jephthae." A list of those who have worked with and have been inspired by Deaconess Colesberry would indeed be a long list. The members of the Board of Incorporators, now largely composed of young men of the Diocese, the very faithful and efficient members of the Auxiliary, the workers in the house (some of whom have gone out to undertake similar work in other parts of the Church's field) have all been her happy followers. So, too, have been the members of those guilds and societies of a number of our Parishes, who have assisted in many agencies, picnics in the country (a God-send to a city child), the filling of hundreds of Christmas stockings, etc. Mention must be made of those two members of the Girls' Fraternity, Delta Kappa Psi, who for years have been teachers in an afternoon sewing school, and of the larger number who have on alternate years conducted a Fair which has raised large sums, which have been used in the children's summer outings through St. Martha's.

As it is not possible to present a list of Deaconess Colesberry's assistants, so we cannot here list all the workings conducted in the house and on the delightful roof. The many boys' clubs, and girls' clubs, where our future citizens receive training in behavior as well as find a pleasant opportunity for social entertainment, the well-used library, the savings fund, and perhaps most important of all, the several mothers' meetings—details may be found in St. Martha's annual Reports. In these many agencies, Deaconess Colesberry has through all these years given of her self, and those coming under her influence have been blessed thereby. It is no wonder the Board accepted her resignation with the greatest regret, and with the hope that she may be spared for many years through which she may see the work of which the foundations are mainly of her handiwork, continue to benefit those who serve and those who are served. The Board believes that Miss Rasey, already experienced in Settlements, will continue the good work thus begun. We ask the continued assistance of the members of the Diocese in this splendid work, and their prayers for its welfare.

To Those Who Are Interested in St. Martha's House

MY DEAR FRIENDS:

After twenty-nine years of generosity, co-operation and often real friendship from the members of our Diocese, it seems only fitting that I should express to them my heartfelt thanks at this time.

If the members of our various Boards, the residents, volunteers, and all other friendly folk had not helped all along the line, St. Martha's would not have reached its present state of usefulness in the community.

To be headworker of St. Martha's has always seemed to me the most satisfactory position in the Church, nevertheless it has been strenuous, and for several years during its early srtuggle, many people not understanding what Church Social Service stood for, nor could produce, felt that it was very irreligious work.

An earnest Churchman told me if I wished to help souls, I was going about it in the wrong way, for kindergartens, gymnasiums, clubs, dispensaries, etc., would never do it. I assured him I knew they would not, but when he discovered we were teaching Bible classes or children, starting a Woman's Auxiliary, having a Junior one for Church children and others, to arouse missionary zeal, teaching confirmation classes, and visiting the entire region, making personal contacts that proved to be life-long, he still felt that we were wasted workers with a bee in our bonnets.

St. Martha's House and I have seemed to belong to each other to such an extent that when with great sadness I leave her doors on October first, I shall feel like the old woman who said, "Law's a mercy on me, sure it is not I."

And now will you not rally around Miss Dorothy Rasey and her staff—all but two of whom are strangers in Philadelphia? Please let them feel the warmth of your welcome, and immediate co-operation in this, their new field of work.

In conclusion may I add, I am not retiring as a Deaconess, nor am I disabled. Too much fatigue and dampness year by year have affected my hearing, and during a bad time last winter I almost lost it permanently. To avoid that I am ordered away for a few months this winter to a drier climate. When I return please do not put me in a museum, for I might upset the exhibits. Inaction is not my strong point.

With gratitude to you all, I am,

Yours faithfully,

September, 1930. JEAN W. COLESBERRY.

Miss Dorothy W. Rasey, who succeeds Deaconess Colesberry as head of St. Martha's House, is a graduate of the Teachers' College, Columbia University. Following her graduation in 1919 she was a teacher in St. Mary's School at Peekskill, N. Y., until 1928. In the latter year she became head of the Girls' Department at Houston Settlement House of the New York Protestant Episcopal City Mission, subsequently becoming Assistant Headworker in charge of God's Providence House of the New York City Mission. Miss Rasey also served as Assistant Director and Director for two seasons of the Herald-Tribune Fresh Air Camp at Amityville, N. Y., in charge of between 800 and 1000 children each season. During last summer Miss Rasey was Director of Camp Wildwood, Central Valley, N. Y., under the Recreation Rooms and Settlement House of New York.

PRAYER

These are the gifts I ask of thee,
Spirit serene—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have thee take away—
Malice and cold distain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.

—*Henry Van Dyke.*

Epiphany, 1931, To Mark the Church Training and Deaconess School's Fortieth Anniversary

By Deaconess Gertrude Stewart

On the Epiphany of 1931 this school is to celebrate its fortieth birthday.

It has done such an important and far-reaching work in the Church that it seems fitting now to acquaint our Church people with some facts concerning its founding, growth, work and future outlook. We hope to secure the earnest and intelligent interest of both clergy and laity in bringing the knowledge of this school to desirable young women possessing the proper qualifications for such training and for the work which it prepares them to do.

Mrs. Effingham Perot

She is the only living member of the original Board of Managers of The Church Training and Deaconess School since the foundation of the school and has continuously served as a member of the Board.

The need of trained women workers had been long felt in the Church, and "a plan to enable godly, devoted and also practical women to receive thorough and systematic training in various branches of Christian work" was considered by Bishop Whitaker in the summer of 1889. That same fall the General Convention adopted the Canon on Deaconesses, and thus set its approval on the work.

In November, 1890, the property at 708 Spruce street, Philadelphia, was purchased by Miss Mary Coles, and the school was opened on January 6, 1891. In March the charter was secured and the corporation legally organized. The work grew, and in 1900 the adjoining property at 710 was bought, and later the two houses were made into one. This building still has the atmosphere of the fine old Philadelphia culture, and contains many fine old pieces of furniture, the gifts of many friends.

The Chapel, always the center of the school life and worship, is at the landing of the first flight of stairs. Two large parlors, two school rooms, the beautiful dining room, kitchen, laundry, etc., occupy the first floor, and individual bed rooms for the deaconesses, students and guests are on the other three floors. The building is comfortably furnished and the life of the household is homelike and happy. Every one who shares it expresses satisfaction in this freedom from the institutional type. A double garden space in the rear gives a place for recreation, fresh air and sunshine.

In looking over the reports of the school for these forty years, one is deeply impressed by the spirit of loving devotion shown by so many people in so many forms of helpful service.

1. *The Bishops.* Bishop Whitaker considered the school one of his greatest interests and for half of its history was the prime mover in its plans and work. In 1907 he turned over toward the endowment of the school the whole amount given to him by the Diocese as a memorial of his twentieth anniversary as Bishop, which was over $25,000, a substantial proof of his concern for the future maintenance of the work! Each succeeding Bishop has had a personal interest in the work. Bishop Mackay-Smith, Bishop Rhinelander, Bishop Garland and Bishop Taitt (these last three having been members of the Faculty at times). We are glad that Bishop Taitt still remains on the staff, now to begin his twenty-fifth year of work in the school.

2. *The Faculty.* This fine group of scholarly Christian men, drawn largely from the staff of the Philadelphia Divinity School, but also from the Diocese at large—priests, laymen and women, giving, without remuneration, of their talents, and training the students in parish duties and social work, as well as in religious subjects, deserves the greatest thanks, for without them the school could not exist. The Rev. L. M. Robinson, S. T. D., rendered thirty-five years of service, and Dr Seneca Egbert is now giving the school his fortieth year of work.

3. *Trustees and Board of Managers.* Many warm friends of the school are included in this group, having helped the work along by gifts of money and by wise advice, by hours spent in meetings, planning and carrying on the business details, providing the property and maintenance of the work. Miss Mary Coles is the one whose name stands first in this list. This quotation from a former report bears witness to her share in the work: "To her vision and in the earth. To this work, for nearly thirty years, she has given the utmost devotion of thought, word and deed."

Miss Julia U. Sinkler succeeded Miss Coles as President of the Board of Managers. She continues the same tradition of deepest interest and unwearied spiration we owe the founding of the Church Training and Deaconess House, whose graduates now are found all over our own land, and even to the ends of the earth. To this work, for nearly thirty years, she has given the utmost devotion of thought, word and deed.

Miss Mary Coles

Founder of The Church Training and Deaconess School, and who throughout her useful life devoted herself to the strengthening and building up of the school.

devotion, ever striving to make the school an efficient agency in the Church's work of winning the world for Christ. The Associates are a group of ladies having a personal interest in the students, being friends to them while in training, and keeping in touch with them as they go forth to their work. Mrs. E. H. Bonsall is the Chairman of this group.

4. *Wardens and Head Deaconesses.* Only four men have held the office of Warden. These were: the Rev. Theo. S. Rumney, D.D., for the first five

years; the Rev. J. De Wolf Perry, D.D., for thirty-one years; the Rev. E. M. Jefferys, S.T.D., for three years; and now the Ven. James F. Bullitt. Deaconess Caroline H. Sanford was Head Deaconess for the first twenty-two years, Deaconess Clara M. Carter for the next fifteen years, and Deaconess Gertrude Stewart for the last three years. All were graduates of the school and each had served in the Mission Field—Deaconess Sanford in Utah, Deaconess Carter in Alaska, and Deaconess Stewart in China. Deaconess Sanford was a pioneer in this work. She studied the methods of Deaconess work in England and Germany and in various Christian bodies, and set her seal upon the movement in this country.

5. *Graduates.* The graduates number over two hundred and fifty, and many others have been enrolled as special students, taking one year's work in preparation for some immediate work. Every Mission field has numbers of our graduates at work in various lines of activities, as nurses, teachers, evangelistic workers and wives (of Bishops, priests, doctors and professors). Nearly every large city in this country has some at work—as heads of institutions, in City Missions and prisons, in parishes and in hospitals and schools. Others hold positions as Diocesan or Rural workers Some have become specialists in Social Service activities in settlements, child welfare work, prisons, etc.

The enrollment of students has always been small. The largest number ever in residence was thirty, during the year 1912-13. The average graduation class has numbered six or seven. Of the graduates more than eighty were set apart as Deaconesses. The others have remained at work as trained laywomen. From the beginning, the school was intended to give training for both classes of workers.

Group of Students "At Play"

Opportunity for recreation balance "study time" at the School. This group was "snapped" when the Rev. E. M. Jefferys, Warden of the School, took the party on a sailing trip down the Delaware.

A Group of Students in Residence 1929-30

First Row, left to right: Bessie Sims, Va.; Lillian Williams., Conn., 1930 graduate working for City Mission; Mary Landis, Ardmore, Pa.; May Bonner, No. Carolina, 1930 graduate, nursing Penna. Hospital.

Second Row, left to right: Deaconess Ellen S. Humphreys, Assistant House Mother; Janet Morris, Tennessee, graduate 1930, working St. Agnes House; Elizabeth Brown, Rochester, N. Y.; Mary Hagans, Uniontown, Pa., graduate 1930, staff of St. Martha's House; Mrs. C. P. Shelton, special student now assisting husband, a priest, in his work in rural district of Virginia; Eunice Olsen, So. Dakota; Deaconess Gertrude Stewart, head of school; Marian Brown, Delaware; Marion R. Huey, Conn., graduate 1930, doing Parish work; Monica Howell, graduate 1930, appointed as Director of Religious Education in Montana.

In 1906 the Alumnae Association was organized and since then an annual luncheon and business meeting has been held. The alumnae have a deep love for and interest in the school and have done much in behalf of it, raising scholarships at times, representing the school at conferences and giving generously of their time for special work. Now they are working for a Memorial Scholarship in commemoration of Deaconess Sanford. They gave a gift of fifty dollars to buy new books for the library this summer.

The greatest need of the school is that it may be made known to the clergy and others, and that a steady incoming class of young women can be expected. An earlier report of the school says: "The need is for the best women, those who are most successful in secular life and yet who count it a privilege to give all they are and have to help win the victory for Christ."

Surely the world today presents as great a need as ever before, both at home and abroad, and where are the laborers to enter the field and reap the harvest? They are all about us—prospective missionaries, nurses, evangelists, teachers, social workers and leaders in Religious Education. Look for them among your friends, suggest to them the life of service in the Church, put them in touch with us by writing for our Prospectus or coming to visit us, pray for this work, begun and continued with such loving devotion, that it may be carried to a good end and that many young women may desire to follow where Christ leads the way into a joyful service of their fellowmen.

The Rev. F. E. Seymour, Diocesan Director of Religious Education, is the Director of Curriculum of our school and a member of our Faculty. He is in vital touch with the present-day work in this line in our whole Church. He will gladly interview and advise anyone interested. Visitors to classes are welcome and it is hoped that a larger number of people will avail themselves of the privilege of coming as day students for part-time work. A small fee is charged for this, equal to that charged at the Diocesan Normal School, one dollar a term for each subject taken. The school opens on October first. Deaconess Stewart will be glad to answer letters of inquiry or telephone messages. The address is 708 Spruce street, Philadelphia. The telephone number is Lombard 5765. Remember that the Epiphany is to be the birthday of the school and we hope to be "at home" that day, to receive the friends who care to come to see us and we hope that you and your friends will be among them.

Recent Changes Among Clergy in Diocese

The Rev. Chauncey Edgar Snowden, Executive Secretary of the Field Department of the National Council, has accepted a call to the rectorship of St. Paul's, Overbrook, to succeed the Rev. Joseph Fort Newton, who, on November 1, assumes his new duties as Co-Rector of St. James's, Philadelphia. Dr. Newton will preach his farewell sermon as rector of St. Paul's on the last Sunday in October, and Mr. Snowden will officiate for the first time as rector on the following Sunday.

Widely known throughout the entire Church as a forceful and eloquent preacher and with marked ability as a leader and organizer, Mr. Snowden is no stranger to the Diocese of Pennsylvania. He has been a speaker here on a number of occasions and last fall was one of the leaders in the series of Clergy and Lay Missionary Conferences held at the Church Farm School. Like the Rev. Robert Norwood, who preceded Dr. Newton at St. Paul's, Mr. Snowden is a native of Canada. He was born in Ontario, May 22, 1884, and was educated at Toronto University and Wycliffe College. He was ordained to the Diaconate by Bishop DuMoulin in Christ Church Cathedral, Hamilton, Ontario, in 1908. Ill health made it necessary for him to go to Western Colorado, where he was advanced to the priesthood by Bishop Benjamin Brewster. He served as a missionary in the mining camps. Then followed two years in Western Kansas and four years in Southwestern Kansas.

His health fully restored, he accepted in 1916 the rectorship of Christ Church, Tyler, Texas, where he remained until 1919, when he became rector of the Church of the Incarnation, Dallas, Texas, one of the largest Parishes in the Diocese of Dallas. It was while at the Dallas Parish that he was called in April, 1928, to serve as Executive Secretary of the National Field Department, where he rendered marked service in direction of the missionary promotional work of the Church. Mr. Snowden is married and has three sons. One of these is studying for the ministry and the others are students at Hobart College.

The Rev. Stewart P. Keeling, rector of St. Peter's, Germantown, having announced his intention to resign in the month of July, 1931, the vestry, with the concurrence of the rector, has unanimously chosen the Rev. Edward H. Vogt, rector of St. Wilfrid's, Camden, N. J., as assistant minister from November 1, 1930, and as rector from the date of Dr. Keeling's resignation. The plan of selecting Dr. Keeling's successor at as early a date as possible is in line with the traditions of St. Peter's and is to enable the new man to begin his work under the guidance of the rector and to acquire a knowledge of the Parish before the full burden comes upon him. Dr. Keeling's decision to resign was based upon the fact that in July, 1931, he shall have attained an age, which, in his judgment, calls for the relinquishment of the duties of St. Peter's and shall have concluded the thirtieth year of his ministry at St. Peter's.

Dr. Keeling's ministry covers a period of forty years. He was ordained to the priesthood in 1890 by Bishop Rulison, following graduation from the Philadelphia Divinity School. He came to St. Peter's in 1901 as an assistant, succeeding to the rectorship in 1903. From 1897 to 1901 he was rector of the Church of the Atonement, Morton, and prior to that was in charge of St. James, Bedford, Pa., and St. John's, Huntingdon, Pa., in the Diocese of Harrisburg.

Mr. Vogt is thirty-six years old and married. He was born in Buffalo, N. Y., but attended school in Philadelphia. His father is an active communicant of the Holy Sacrament, Highland Park. The son was educated at St. Stephen's College, Annandale-on-the-Hudson, and received his Divinity School training at the Virginia Theological Seminary, later taking a post-graduate course at the General Theological Seminary in New York. He was ordained in 1919 and served as rector of two Parishes in Virginia before has was called to St. Wilfrid's, Camden. He has been rector of the Camden Parish for the past five years.

The Rev. Thomas Ayres Sparks, on September 15, assumed charge of the Church of the Good Shepherd, Rosemont, succeeding to the rectorship so long held by the Rev. Charles Townsend who resigned last spring to accept a call to the rectorship of St. Stephen's, Providence, Rhode Island. Mr. Sparks was born in Maysville, Ky., September 11, 1881. He is a graduate of Columbia University and the General Theological Seminary. He was ordained to the priesthood in 1913 by Bishop Griswold when the latter was Bishop of the Missionary District of Salina, in the state of Kansas, and served as Archdeacon of Salina until he was called to the rectorship of St. Clement's Church, New York, in 1918. At that time St. Clement's was worshipping in an old house in West Third street, south of Washington Square, the church building having been condemned. Under Mr. Sparks' leadership a merger was effected with the congregation of St. Cornelius Church in West 46th street between Ninth and Tenth avenues, continuing the use of the latter property. When Trinity Parish vestry voted to close St. Chrysostom's Chapel, Seventh avenue and 39th street, the chapel congregation united with St. Clement's in 46th street. Under the rector three small congregations, each familiar with a different type of churchmanship, were successfully merged into one strong Parish requiring the services of two priests and a deaconess. At the election of a Bishop Suffragan in the New York Diocese last May Mr. Sparks received the second largest number of votes on the two ballots taken.

The Rev. Thomas Burgess on September 14, assumed the rectorship of All Hallow's, Wyncote, succeeding to the vacancy caused by the resignation some months ago of the Rev. C. C. Silvester, who accepted a call to the Diocese of Vermont. Dr. Burgess resigned his post of Executive Secretary of the Foreign Born Division of the National Department of Missions, which he had held since 1920, to come to Wyncote.

Dr. Burgess was born in Vermont, March 19, 1880. He is a graduate of Brown University and the General Theological Seminary. Following his ordination in 1905 he served at several

Succeeds Dr. Newton at St. Paul's

The Rev. Chauncey Edgar Snowden, Executive Secretary of the National Council Field Department, who on November 1 assumes the rectorship of St. Paul's, Overbrook.

churches in the Diocese of Maine until 1914, when he transferred to Massachusetts. From 1914 to 1919 he also was in charge of the Commission on Work among the various races in the Providence of the North East. In 1919 he became Secretary of the Department of Immigrant Work in the old National Board of Missions. Since 1912 Dr. Burgess has been a Priest Associate of the Sisters of the Holy Nativity and since 1923 an Associate of the Order of the Holy Cross. He is a member of the Executive Committee Alumni Asso ciation of the General Theological Seminary and also a member of the National Council of the Boy Scouts. Dr. Burgess is the author of a number of pamphlets and articles on the foreign born and of the book "Greeks in America," published in 1912. He collaborated in the book, "Foreigners or Friends," issued by the National Council and in "The Eastern Church in the Western World," published in 1928.

The Rev. Godwin R. Pierce on September 7 assumed the rectorship of the Church of St. John Chrysostom, 28th Street and Susquehanna Avenue, succeeding the vacancy caused by the death of the Rev. Joseph Sherlock. Mr. Pierce had been serving since last fall as a curate at St. John's, Norristown. Before going to Norristown he had been a curate at Christ Church, Balston Spa, N. Y., in the Diocese of Albany, and prior to that in charge of Christ Church, Schenectady, N. Y.

The Rev. William Powell, in charge of St. Joseph's, Gladwyn, and Trinity, Gulph Mills, has resigned those charges and accepted appointment as of September 1, as assistant to the Rev. Charles W. Shreiner, at St. Paul's, West Whiteland.

The Rev. Howard M. Stuckert, who resigned as assistant at St. Asaph's, Bala, on July 1, has accepted appointment as a member of the faculty of the Episcopal Academy.

The Rev. Alfred M. Smith, who has been serving as Chaplain at the Valley Forge Military Academy, has resigned to take charge of St. Elisabeth's, Sixteenth and Mifflin streets, as of September 1.

COMMISSION ON YOUNG PEOPLE'S FELLOWSHIPS PLAN SEASON'S PROGRAM

The tentative program of the Diocesan activities of the Young People's Fellowship for the season 1930-1931 was outlined at a meeting of the Commission on Young People, Monday, September 8, 1930.

Presidents and representatives of the various Fellowships throughout the Diocese met on Saturday and Sunday, September 27 and 28, at Holy Trinity's Camp at Sellersville, and discussed the year's program and the problems confronting the diocesan, as well as the individual organizations at the beginning of a new season.

The Commission plans to hold the annual dance November 21, 1930, after which rehearsals will begin for the Diocesan Play to be given shortly before Lent. Inspirational Day, which has become a part of the regular yearly program, comes on March 21, 1931, and the Corporate Communion for all the Fellowships in the Diocese is to be June 21, 1931. A picnic is being planned for the second week in June.

TRINITY, SWARTHMORE, COMPLETES PLANS FOR NEW CHURCH BUILDING

Under the leadership of their rector, the Rev. J. Jarden Guenther, the vestry and congregation of Trinity Church, Swarthmore, are completing plans for the first unit of a new church that will seat about 400. Community interest is being manifested in the decision to build the new church, and "A Little Bit of France" is coming to Swarthmore to aid the raising of funds to increase the considerable fund which the congregation has already raised.

Local artists under the direction of Miss Florence Tricker on October 2 to October 4, inclusive, will have turned the Gymnasium and grounds of the Swarthmore Preparatory School into a "French Village" in connection with a Bazaar for the benefit of Trinity Church Building Fund. Mrs. Albert Hill is the General Chairman and more than 150 men and women are actively at work on various committees. Besides the regular display of articles for sale there will be goods made by the mountaineers of Western North Carolina and novelties sent from Mexico especially for the Bazaar. Men of the Parish will operate a "Country Store" and the younger men have arranged a number of sideshows. A 9-hole "Goofy Golf" course has been laid out.

The Rev. Mr. Guenther became rector of Trinity last February. He reports the attendance of the Sunday School has been quadrupled. Seven new teachers have been added, making a staff of twenty-two officers and teachers.

NEW ORGAN INSTALLED

During June a new organ was installed in the Church of St. John the Baptist, Germantown, at a cost of $12,000. The Rev. F. M. Wetherill is the rector of the Parish.

ST. MATTHEW'S MISSION AND CHURCH OF MESSIAH, PORT RICHMOND, MERGE

With the advice and approval of Bishop Garland the old Church of the Messiah in the Port Richmond section of the city has been sold, and the work has been merged with St. Matthew's Mission, near Oxford Circle on the Roosevelt Boulevard.

Proceeds from the sale of the Port Richmond building will be used towards the erection of the first unit of the new group of buildings that will house the merged work. Several years ago, as one of the results of the Diocesan Campaign for Missions and Institutions, the Diocese was able to buy an admirable site on the Roosevelt Boulevard at Comly and Large Streets as the ultimate home for St. Matthew's Mission, which in the meantime has been building up a strong work from its temporary home in a rented building on Oxford Road.

Plans for the first unit, which will comprise a parish house and a chapel, have been virtually completed and are in the hands of Dean Caley awaiting the final approval of the Bishop upon his return from abroad. Changing neighborhood conditions which resulted in a dwindling congregation led to the decision to dispose of the Church of the Messiah property in Port Richmond. The work in the Roosevelt Boulevard district will continue to be known as St. Matthew's until the new unit is erected when the name of St. Matthew will be given up and the name of "The Church of the Messiah" will be perpetuated.

In the new building will be placed the Chancel furnishings from the old church of the Messiah, including the organ and as many of the memorial windows of the old church as can be used. Remaining windows for which space will not permit their use, will be held for placement in other chapels or missions.

Services in St. Matthew's were started in September, 1928. The work has been steadily growing. Its present home in the rented building is unable to accommodate the needs of the work, and it is felt that with more adequate quarters the mission would show a considerably greater development. The Church School now has an enrollment of more than 70 with an average attendance of 55. The names of 52 communicants have been canonically recorded on the mission register, with many others making their Communions systematically though not yet transferred. Organizations functioning actively at St. Matthew's include Woman's Auxiliary, Brotherhood of St. Andrew, Daughters of the King, Men's Service Club, Girls' Club and Boy Scouts.

When the work was started it was placed under the supervision of the Rev. Mr. Jansen, rector of Trinity Church, Oxford, with his assistant, the Rev. Francis A. Gray in immediate charge. Mr. Gray resigned December 1, 1928, to accept a call to a church in Maryland. Shortly afterwards the Bishop appointed the Rev. W. O. Roome, Jr., in charge of the work, in addition to the work Mr. Roome was already in charge of at St. Andrew's, Somerton.

ORDINATIONS

On Monday in Whitsunday week, June 9th, Bishop-Coadjutor Taitt officiated at a Service for Ordering of Deacons, the Rev. George Herbert Toop, preaching the sermon. Those who were made Deacons are:

Rev. Frank Henry Andrew, graduate of the Philadelphia Divinity School. Presented by the Rev. J. Cullen Ayer, rector of St. Philip's, West Philadelphia.

Rev. William Boyden Carns, graduate of the Philadelphia Divinity School. Presented by the Rev. William N. Parker, rector of Epiphany, Sherwood Mr. Carns accepted work in the Diocese of Pittsburgh.

Rev. Spence Alexander Dunbar, graduate of the Philadelphia Divinity School. Presented by the Rev. Stanley V. Wilcox, rector of St. Paul's, Chester. Accepted appointment as assistant to Mr. Wilcox.

Rev. George Lynn Gibbs, graduate of the Philadelphia Divinity School. Presented by the Rev. Gilbert E. Pember, rector of St. Michael's, Germantown. Accepted appointment as assistant at St. Michael's.

Rev. John Thomas Ledger, graduate of the Philadelphia Divinity School. Presented by the Rev. Frank Goostray, rector of Trinity, Coatesville. Appointed to Country Center Mission in Bucks county.

Rev. William Paul Coppinger Loane, graduate of Berkeley Divinity School. Presented by the Rev. George Herbert Toop, rector of Holy Apostles. Accepted appointment as curate at St. Peter's, Philadelphia.

Rev. Timothy Ellsworth Woodward, graduate of the Philadelphia Divinity School. Presented by the Rev. Carl I. Shoemaker, rector of the Annunciation. Accepted appointment as assistant to the Rev. B. N. Bird at St. Asaph's, Bala, in charge of St. Andrew's Chapel in West Manayunk.

On July 13 at All Saints', Darby, the Bishop Coadjutor ordained to the Diaconate the Rev. Samuel Draper Ringrose, formerly a minister in the Baptist communion. Mr. Ringrose was presented by the Rev. W. G. W. Anthony, assistant minister at St. James, Philadelphia, who also preached the ordination sermon.

On June 16 the Bishop Coadjutor officiated at service in Holy Trinity Church, Rittenhouse Square, for the Ordering of Priests at which the following were advanced to the priesthood:

Rev. Carl Ludwig Appleberg, in charge of St. Martin's, Marcus Hook and St. Luke's, Eddystone. Mr. Appleberg was presented by the Rev. George Herbert Toop, rector of Holy Apostles.

Rev. Isaac Ernul Brooks, assistant Country Center Mission in Bucks county. Presented by the Rev. Henry R. Gummey.

Rev. Charles Henry Ewing, assistant at St. James, Kingsessing. Presented by the Rev. S. Lord Gilberson, rector of St. James, Kingsessing.

PHILLIPS BROOKS CHAPEL VACATION BIBLE SCHOOL HAS RECORD ATTENDANCE

For six weeks during the summer the Vacation Bible School of Phillips Brooks Chapel, carried on its mission of help in the community, more than 200 children being enrolled with an average attendance of nearly one hundred every day during the sessions. According to those in charge of the school the work this past summer was the best in more than ten years. Mr. E. S. Mousserone is Principal of the school. It was necessary for the Vicar of the Chapel, the Rev. Dr. Edgar C. Young, to add one special worker and two student assistants to help the three teachers.

Dr. Young was one of the Faculty at the Provincial Summer School of the Third Province for Church Workers, which met at St. Paul's School, Lawrenceville, Va., July 14-19. He was also Chaplain of the Summer School's sessions and meetings. Phillips Brooks Chapel had its second Confirmation this year on June 12, when 12 were presented to Bishop Coadjutor Taitt for "the laying on of hands."

NOTICE TO THE CLERGY

The Rev. W. W. Steel, retired Archdeacon of Cuba, who has been making his home in the Diocese of Pennsylvania for some years past, suffered a slight stroke about a month ago. Acting upon the advice of his physician it will be necessary for him to leave the Diocese and in all probability he will go to the home of his son-in-law in Evanston, Ill. The Archdeacon is desirous of disposing of his library and if any of the clergy are in need of books the Archdeacon may have he asks that the clergy communicate with him. His address is 2101 Walnut street, Phila. His telephone is Locust 7593.

CONFIRMATION APPOINTMENTS FOR OCTOBER-NOVEMBER

Oct. 12.—XVII Sunday after Trinity.
A. M.—Country Center Mission, the Bishop.
P. M.—Lansdale, Holy Trinity, the Bishop Coadjutor.

Oct. 19.—XVIII Sunday after Trinity.
A. M.—Fallsington, All Saints, the Bishop Coadjutor.
Evg.—Edgeley, St. Paul, the Bishop Coadjutor.

Oct. 24.—Friday.
Evg.—Eddington, Christ, the Bishop Coadjutor.

Oct. 26.—XIX Sunday after Trinity.
A. M.—Weldon, St. Peter, the Bishop.
P. M.—Buckingham, Trinity, the Bishop.
P. M.—Dolington, St. Wilfred, the Bishop Coadjutor.
Evg.—Doylestown, St. Paul, the Bishop.
Evg.—Newtown, St. Luke, the Bishop Coadjutor.

Oct. 29.—Wednesday.
Evg.—Phila., Advent, the Bishop.

Oct. 31.—Friday.
Evg.—Cheltenham, St. Aidan, the Bishop Coadjutor.

Nov. 2.—XX Sunday after Trinity.
A. M.—Oaks, St. Paul, the Bishop.
A. M.—Pottstown, Christ, the Bishop Coadjutor.
P. M.—Perkiomen, St. James, the Bishop.
P. M.—Royersford, Epiphany, the Bishop Coadjutor.
Evg.—Phoenixville, St. Peter, the Bishop Coadjutor.

Nov. 5.—Wednesday.
Evg.—Conshohocken, Holy Trinity (Polish), the Bishop.

Nov. 9—XXI Sunday after Trinity.
A. M.—Yardley, St. Paul, the Bishop.
A. M.—Whitemarsh, St. Thomas, the Bishop Coadjutor.
Evg.—Rockledge, Holy Nativity, the Bishop.
Evg.—Ambler, Trinity, the Bishop Coadjutor.

Nov. 12.—Wednesday.
Evg.—Phila., St. Mary Annunciation, the Bishop.

Nov. 14.—Friday.
Evg.—Germantown, Nativity Chapel of St. Luke's, the Bishop Coadjutor.

Nov. 16.—XXII Sunday after Trinity.
A. M.—Huntingdon Valley Chapel, the Bishop.
A. M.—Bridgeport, Christ, the Bishop Coadjutor.
P. M.—Washington Memorial Chapel, Valley Forge, the Bishop.
Evg.—Norristown, All Saints, the Bishop Coadjutor.

(Continued on page 42)

The Sale of
Christmas Greeting Cards

A Special Box of Twelve Cards, Designed and Sold under the auspices of the Diocese of Pennsylvania

The people of every parish in the Diocese can make the sale of these beautiful cards an easy and successful way of raising money for the work of the Church.

When this box of cards is offered for sale, no gift of money is asked for, but an opportunity is offered to obtain superior greeting cards not purchasable in the shops or elsewhere and which are well worth the dollar asked for them.

Nearly everybody buys from some dealer, during the season, one or more dozen Christmas Cards. Every year hundreds of persons sell Christmas cards to get money for personal use. Some one in every parish can be found willing to do as much to help the work of the Church.

It can be assumed that there are in every parish some persons that know how to sell goods. Is there not some one of these in your parish who would form a small selling force among the members of the parish organizations?

Almost every scholar in the Church School can sell a box or two to the folks at home. With an organized plan for selling, a large part of the Lenten Offering can in this way be secured.

At the Annual Bazaar, the Box of Cards would be a profitable item. Lay the Display Folder, full length, along the counter of the booth and the cards will sell themselves. What a substantial sum would be raised if a number of boxes were sold equal to only half the membership. It can be done if the plan be fairly tried.

Send for Samples and Selling Plan
Retail Sales begin NOW!

Address all correspondence to DUDLEY P. BROWNE, Agent for the Field Department, 202 South 19th Street, Philadelphia

Report Shows Church Work in Behalf of Children in Juvenile Court Cases is Making Fine Progress

By Clinton Rogers Woodruff

"I verily believe that those 20 children would have gone to perdition had it not been for the Church's intervention in their behalf."

So declared a layman the other day who had been made familiar with the activities of the Department of Christian Social Service during the past eight months in behalf of children coming before the Juvenile Branch of the Municipal Court and the City's Department of Public Welfare.

In the recent official report of the work done since last January there was disclosed a typical case in which the fact that the Church was "on the job" virtually saved five young children. The children, three girls and two boys, aged, respectively, 14, 13, 11, 6 and 5 years, were received from the Juvenile Court. Our Church worker succeeded in placing these children in a Church family. Since placement, a period of three months, they have each gained from six to eight pounds in weight. The caretaker is a Churchwoman, and active in Church work. The report says the children are very happy in their surroundings. All attend Church, Sunday School and day school regularly. The elder girl now is preparing for confirmation. The home is a large farm house on the edge of a small village. There is plenty of play space and close to a river in which the children have been swimming daily during the summer. The mother of the children, whose husband was killed on the railroad, bears a splendid recommendation from the rector of the parish where she is a member. She has visited the children once a month and is delighted with the change in them and with their new home. Last month she was given a vacation by her employers and requested the caretaker of the children to permit her to spend her vacation with them.

Another case was that of a girl 10 years old whose father and mother are dead. The father left a small farm and home. Two older sisters attend school, living with a housekeeper. The older sister is married but is unable to care for the child. The guardian desired that the child be placed in a good school, under the auspices of the Episcopal Church if possible. An aunt applied to Church Children's Aid Society for advice and aid in having child admitted to some such school. Arrangements were subsequently made and the child admitted to the Burd School. The aunt has requested the Church worker to maintain an oversight of the child and this charge has been undertaken.

Since the inauguration of the work eighty children have been referred to the C. C. A. S. and their conditions investigated. The source of these references is shown in the following table:

Philadelphia Juvenile Court	33
Department of Public Welfare	13
Clergy	7
Relatives	7
Society to Protect Children from Cruelty	5
Women's Auxiliary—Diocesan Committee	1
P. E. City Mission	1
Elliot House	2
Interested Persons	6
Family Society	2
Phila. Deaconess Home (M. E. Church)	3
Total	80

These cases were thus disposed of.

Referred to other agencies	9
a. (Church Mission of Help)	5
b. P. E. City Mission	2
c. Municipal Court	2
Cases withdrawn	15
Cases Rejected	30
(Because they were discovered not to be a church responsibility.)	
Children Accepted for Placement	25
(White, 24; Colored, 1.)	
Cases Pending	1
(White, 79; Colored, 1)	80

Not only had the children and their families to be investigated, but the foster homes to which those accepted were to be sent, and here are the figures for this branch of the work:

Approved	10
Rejected	7
Withdrawn	1
Pending Investigation	38
	56
White	54
Colored	2
	56
City	9
Country	47
	56

There are those who feel that the Church is "butting in" on the work of these institutions and duplicating their activities or relieving them of work. As I said in a letter to one of these raising these points:

> "If these twenty-five children that had been committed to our care had not been looked after by the Church they would have gone to pieces physically and morally. If the Church has any one obligation to meet, it is looking after her children, and for one I do not see how the Church can expect secular institutions to do her work. The situation, however, is not quite that, because these other agencies to which you refer are not looking after these children. . . . I should hate to think that our Committee and our Social Worker had been wasting their time for nine months. It has not been an easy task and I should be very glad to turn it over to someone else, but the obligation faces us and I do not see how we can shift it."

The Roman Catholics, the Jews and the Lutherans maintain similar agencies and they as well as the officials of the Courts and the Department of Public Welfare bear testimony alike to the need for the Church's activity and to the effectiveness with which it has been carried on.

ORGANIST—Young man, with Episcopal Church experience; can train choir; salary moderate; excellent references. Write Box 28; 233 South 40th Street, West Philadelphia.

BACK IN THE BUSH

Back in the bush in Liberia, the hospital of the Holy Cross Mission at Masambolahun is increasing its work, under Dr. Maas. In the first month after the doctor's return from furlough they had in the out-patient department 482 from Liberia, 417 from Sierra Leone, and 927 from French Guinea; 1091 men and boys, 735 women and girls. This included people from ten tribes. The actual number of treatments lacked just four of 10,000, including 2198 dressings and 6961 injections. There were twenty-nine in-patients in the hospital, and the doctor had twenty-nine major operations and eleven minor operations in the month. The charge for a major operation is two kerosene tins full of rice. Vegetables are supplied from the hospital farm.

When it was time to buy the new Prayer Books, some Parishes found themselves fortunate because long ago some one had left a fund the income of which was to be used for just such purposes. Now might be the time to start such a fund for a future generation.

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The Woman's Auxiliary Department

SARAH M. DISSTON — HENRIETTA M. WASHBURN

A New Day Dawns

As this first fall issue of THE CHURCH NEWS goes to press, two committees of the Woman's Auxiliary are holding their opening meetings—the Foreign Committee on September 17, when the foreign aspects of the Iolani School in Honolulu are being presented by the Headmaster, the Rev. Mr. Hinckley, and Miss Helen Littell; and on September 24, the Indians' Hope Association, preceded by the Holy Communion, with the Rev. Mr. Earp as Celebrant and speaker. The Diocesan Committee and the Committee on Colored Missions are meeting on the first day of October, and the Domestic Committee on the eighth. To complete the calendar for the month, we make mention here of the next meeting of the Foreign Committee on October 15, at which Bishop Creighton is to be the speaker; and of the Indians' Hope, postponed from the 22nd to the 29th of October, on account of the intervening sessions of the Synod.

Auxiliary Committees Resume Sessions

We, in this Diocese, are looking forward with special interest this month to the Provincial Synod, since it is to meet in Philadelphia, within easy reach of us all. To it will come Auxiliary delegates from each of the thirteen Dioceses which it comprises, as well as representatives of the other women's organizations of the Church. The opportunity thus afforded us to meet and confer with those beyond our local boundaries, bent on the same errand, and engaged in the same tasks, is one full of rich possibilities. The Diocesan Auxiliary will act as hostess to the visiting Auxiliary delegates, and the Hospitality Committee will welcome the names of any who would like to entertain guests in their homes in town or in the immediate vicinity, during the period from October 21 to 23, inclusive. Those who can help in this way are asked to communicate with Mrs. J. Alison Scott, 1917 Panama Street. The Synod will open with a devotional service on Tuesday, October 21, at 4 P. M., after which there will be a special meeting for all Church women at 4.45. On Wednesday, October 22, there will be two joint sessions of the Synod and the Women's Organizations—one at 11 A. M. and another at 2.30 P. M. On Thursday, October 23, there will be a meeting of the Woman's Auxiliary at 9.30 A. M., and a message from the Provincial Woman's Auxiliary at 12.30. Mass meetings on Missions and on Rural Work have been arranged for Tuesday and Wednesday evenings, respectively. It is hoped that the women of the Diocese will take advantage, in large numbers, of these various opportunities.

Provincial Synod

The chief missionary project before all Church people at this time is the Advance Work Program, towards which this Diocese has pledged $113,000. The various Committees of the Woman's Auxiliary are assuming responsibility for one and another items on the Program—the Foreign Committee for $1400 towards Bishop Creighton's work in Mexico; the Domestic Committee for as large a contribution as possible to the Iolani School, Honolulu; and so on. But "this is a program which requires that every individual participate in a great sacrificial response. The inevitable result of failure to advance is gradual but sure deterioration in the whole structure." All women's contributions should be sent to Mrs. Charles R. Pancoast, who reports approximately $6000.00 on hand to date—much less than is needed if we are to have our share in fulfilling the Diocesan pledge. Again we would remind our readers that the Corporate Gift has been waived for the express purpose of enabling the women to assume their full share in this great step forward on the part of the whole Church.

Advance Work Program

As is obvious, the Advance Work Program is over and above what is required for the maintenance of already existing work in the field. This latter is dependent upon the forwarding of the full missionary quota assigned to each diocese. As a great missionary organization it would seem logical that the Women's Auxiliary should feel it one of its chief concerns to see that the parochial apportionments are met, and met promptly, and that this great Diocese of ours need report no deficit in its obligations. Commenting upon replies to a questionnaire sent out from Auxiliary headquarters last year, Miss Lindley writes: "It is interesting to note that some branches say frankly that they make no effort to help their Diocese raise its quota, while others say that the first emphasis of the Woman's Auxiliary is on the quota, and its payment is a requisite for full credit for Auxiliary work."

The call for volunteers is being sounded again from one missionary district and another. May we not hope that, right here in our midst, the call may be heard and answered, and that some of our fine younger women may embrace the opportunity to go out and serve where the need is great? Since but few of them will see these pages and know of the doors that stand open to them, we urge those who do read to spread the word, that those who do *not* may respond. Which calls to mind the following announcement read, to the amusement of many, at Lambeth: "The Irish bishops are asked to meet at two o'clock to have their photo-

Missions Call for Volunteers

graph taken. Any Irish bishops who do not hear this announcement are asked to come to the Secretary's desk." Seriously, however, might it not be a worthwhile function of the Auxiliary to interest the younger women to read the Church papers? Without such current information concerning what is taking place in the life of the Church, we can hardly expect them to enter with zeal into the fields of service which await them—whereas knowledge will be bound to beget interest.

The most outstanding message of general import before the Church today is the Encyclical issued by the Bishops assembled at the Lambeth Conference. Church people everywhere should find in it an illuminating discussion of contemporary problems vitally concerning us as Christians. The following excerpts denote the trend of the message:

1. "We declare our belief that the Church is at this time being called to fresh effort to proclaim to all men the Gospel of God.
2. To the defense of Christ's standard of marriage we summon the members of the Church, for on it depends all that makes the magic of the word home.
3. We cannot be true witnesses to God's Kingdom of Peace if we allow self-interest to be the ruling principle of any sphere of life. Neither industry, nor commerce, nor finance lie outside the borders of the Kingdom of God, for at every point they touch human values and human motives, and nothing human is alien to Him.
4. The Conference adopted unanimously a resolution in favor of "efforts of Evangelism in cooperation with Christians of other Communions," believing that the rank and file may be brought to closer mutual understanding through united public witness to those truths of our Faith which we rejoice to know we hold in common.
5. The leadership of women is needed as well as the leadership of men.
6. It is for the Church to give its Christian witness in a way that will appeal to youth, and that youth will understand."

We, as Christian women, must do what we can to make the burden of the message known, and exert a larger influence in behalf of the principles which it proclaims. It may involve, as the Bishops point out, "a drastic revision of thought and action." But, in the strength of the Spirit, all things are possible.

DIOCESAN COMMITTEE EXPECTS TO CONTINUE WORK AT ST. BARNABAS

The Diocesan Committee has been very active during the summer in providing vegetables for unemployed members of St. Barnabas, Kensington. A receiving station was made at St. Paul's Church, Chestnut Hill. Not only members of the parish but others donated vegetables and each Wednesday and Saturday they were taken in motors by volunteers to St. Barnabas' parish house for distribution. Over $100 was also contributed by those unable to send food.

Last August a year the congregation at St. Barnabas averaged about 23 at the morning services—this year there were never less than a hundred. Mr. Eastburn, the priest-in-charge, feels that the suppers last winter and the vegetables this summer brought to the people who were so discouraged, a welcome to the Church, which made them realize that, after all, the Church stood by them and they have found spiritual help in her services.

There is a need for Church School teachers and workers at St. Barnabas' and the Diocesan Committee expects to continue work there this winter.

The trouble with most men is not that they do not know the right; but that while they know the right they choose the wrong.—*Chadwick.*

SPECIAL NOTICE

Attention of the women of the Auxiliary is called to the October number of "The Spirit of Missions," which is a United Thank-Offering number dealing with the work accomplished by this great offering of the women of the Church.

Copies may be had in quantity at five cents each and sold at ten cents, the difference being placed in the United Thank Offering.

On new subscriptions at One Dollar a year, 25 cents may be retained for the Offering, and 15 cents on renewals.

INDIANS' HOPE

Word has been received from Dr. Burke that he is in urgent and desperate need of a new heating plant for his hospital at Fort Yukon, Alaska. The exact amount required has not yet been ascertained, but all those interested in helping this most important work of ours should get in touch with either Mrs. Markoe or the Treasurer, Miss Watts, 4055 Spruce street.

ELIZABETH RETURNS

Miss Elizabeth Howland has returned to her position as Office Secretary of the Woman's Auxiliary after a year's absence abroad.

ST. MARGARET'S SCHOOL, TOKYO, OPENS ITS LONG-AWAITED NEW BUILDING

The new and long awaited building for St. Margaret School for Girls, in Tokyo, was opened in May, replacing part of the building destroyed in the great earthquake and fire of 1923, and the temporary buildings used since then. The "gold and silver offering" of recent years provided a large part of the cost. St. Margaret's alumnae collected more than $15,000.

The new building contains all the best modern features of fire-proof and earthquake-proof construction. The old building, according to present plans, will house a primary school, to be opened in April, 1931, filling an aching void in the Church's educational work, between kindergartens and high school. A new chapel, for which the United Thank Offering provided $50,000 in 1928, is yet to be built.

More adequate quarters for the faculty are still needed, and another dormitory. At present less than a fifth of the girls can live in the school, and the boarding department should be the strong center in a mission school. The school has nearly 450 pupils and a faculty of twenty-nine.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains.—*O. W. Holmes.*

MRS. C. HOWARD CLARK, JR.

It is with deep regret that we note the death of Mrs. C. Howard Clark, Jr., on August 28, 1930, at North East Harbor, Maine.

All her married life Mrs. Clark was very active in the Woman's Auxiliary and for twenty years was the able president of the Branch at St. James' Church. Her enthusiasm and zeal made it one of the leading Branches of the Diocese. Her loyalty inspired loyalty.

In the Northern Convocation she worked untiringly for the Annual Fair at Wyck with the result that whatever table she had in charge raised half the proceeds of the Fair.

She was a faithful member of the Diocesan Committee and was serving on the Municipal Court Committee up to the time of her death.

It was her great interest in the United Thank Offering that inspired her daughter, Amie Hollingsworth, to begin her faithful work at an early age.

Mrs. Clark's engaging personality, unfailing sense of humor, and her marked executive ability made her a leader in all her activities and with her wholehearted generosity and keen interest in those lives which touched hers, she won a host of friends. Her remarkable bravery in the face of sorrow and adversity commanded the admiration of all who knew her. Many will feel the world less bright for her leaving it.

She was of the best type that New England has sent us and the Diocese is grateful for her leadership and her life.

PENNSYLVANIA BRANCH
WOMAN'S AUXILIARY.

MRS. FITZ EUGENE D. NEWBOLD

The Woman's Auxiliary has lost a beloved leader in the death, on June 6, 1930, of Mrs. Fitz Eugene D. Newbold. She was for six years the Chairman of the Domestic Committee—only resigning when her increasing illness made it obligatory. Her sweet, winning personality made her a leader in the younger set of married women and her example of unfailing loyalty to her Church duties and opportunities had a far-reaching influence.

She is greatly missed here while she is growing continually in Christ's love and service in Paradise.

"Among the pitfalls in our way
The best of us walk blindly;
O man, be wary! watch and pray,
And judge your brother kindly.

"Help back his feet if they have slid,
Nor count him still your debtor;
Perhaps the very wrong he did
Has made yourself the better."

WOMAN'S AUXILIARY GIFT AIDS NEW ARRANGEMENTS FOR HONOLULU MISSION

The gift of $10,000 which the Woman's Auxiliary made to Bishop Littell for Trinity Japanese Mission, Honolulu, together with about $7200 which the local branch of the Auxiliary in Hawaii had accumulated, has made possible a rearrangement and improvement of that long-suffering mission which affords the greatest encouragement to the Bishop and people.

The old quarters of the Mission, on the otherwise beautiful Cathedral grounds, have long been a disgrace. Bishop La Mothe felt the necessity of new and permanent quarters years ago. Trinity Mission has been the only work the Episcopal Church has had for the Japanese, although they and their Hawaiian-born children compose four-tenths of the population. The Rev. Philip Fukao is the priest in charge. Mrs. Harold Blomfield manages the day school.

Suitable buildings in good condition and an excellent location have been purchased from a Korean mission that was moving to a location better for its own work, so the necessary equipment has been secured without the delay of building. The day school will be continued in its present neighborhood, using a concrete building erected for Iolani classrooms before that school moved, so there will be two centers for Japanese work instead of one; the removal of the Korean Mission leaves a wider scope for our own Korean work; the removal of the old Trinity Mission greatly improves the Cathedral square; and the new Trinity Mission provides for work that is more adequate to the great opportunities presented.

It is interesting to note also that Miss Grace Fukao, daughter of the priest in charge of Trinity Mission, has offered herself to be a missionary. She has received a scholarship for two years in a kindergarten training school in Evanston, Ill., beginning this fall. She looks forward to work in Japan.

POSTPONE BISHOPS' MEETING

Domestic Missionary Bishops and the Bishops of Dioceses aided by the General Church would normally have a meeting this fall, but because of the two extra meetings of the House of Bishops the past year, the meetings of the Domestic Bishops has been postponed, and is now scheduled for April 21 to 23, 1931, in Christ Church Cathedral, Saint Louis.

A way of living must include all our thought and feeling and action. It must embrace our whole life.

WORK AMONG THE ISOLATED

In the interest of the Work among the Isolated, Miss Elizabeth Haupt Smith, of St. Thomas' Parish, Whitemarsh, and I, in July, paid a delightful visit to Deaconess Morris and Deaconess Kaighn at Evansburg. They took us over the fascinating old Church of St. James, Perkiomen, nearby, which is now under the care of Mr. Groton, and, as most things are, helped by his care. It is of the Library in charge of the Deaconesses that I especially wish to speak. It is a charming little building, with many books on its shelves, and magazines on the racks, and an enticing corner that would induce any child to read.

Most of the books were brought by the Deaconesses when they moved from Zieglersville, and make a valuable small library of useful books. What is greatly needed now is good fiction and children's books. May I beg that everyone will read carefully Mrs. Kempton's appeal for the C. P. C. (in full) in this number of the NEWS, and respond generously through parish librarians?

The old church, with its tower all freshly whitewashed, with its beautiful old trees and interesting traditions, will repay anyone for a visit and Deaconesses Morris and Kaighn even more so.

May I beg our Bishops, our clergy and our laity—men and women—to send me the names of those whom they think would be helped by the Committee for Work among the Isolated? There is no person too remote to have the privilege of having part through prayer during the meeting of the Synod of the Third Province, when we meet in Philadelphia, from October 21st to 24th of this year. Shall we withhold it and be the poorer ourselves?

LETITIA GLENN BIDDLE.
(Mrs. Charles Biddle, Andalusia, Pa.)

FIRE CAUSES DAMAGE AT ST. PAUL'S SCHOOL, VA.

Hot weather seems to have been the cause of a fire, which burned the roof of the new, unfinished dormitory at St. Paul's School, Lawrenceville, Va., late in August. The insurance authorities could find no other cause than spontaneous combustion in the fresh paint. Insurance covers the loss, which is between $30,000 and $40,000, but the school is seriously inconvenienced because the building was to relieve the over-crowding of the old dormitories, which now must continue until the new one can be repaired and completed. Insufficient water pressure and the lack of fire-fighting equipment made the loss much greater than it would have been otherwise, and this in spite of help sent from

(*Continued on page 30*)

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European
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(*Continued from page 28*)
three other towns. The school hopes to secure additional funds to provide adequate fire protection for its forty-seven buildings, many of which are frame.

CHURCH PERIODICAL CLUB

The autumn approaching, we begin to think of increasing our work after a good vacation, and therefore I write to ask the various secretaries connected with the work to again assist me in sending another library which will be for *our own Diocese.*

I understand that Deaconess Morris and Deaconess Kaighn, who have been so long at Zeiglersville, Pa., are transferred to St. James', Perkiomen, and need to replenish their library which they brought to use there.

Now will you please collect books of fiction and children's books from among your various Parishes, count them and send them to the Deaconesses? Also will those who are not connected with the work do likewise that those two women may feel that we will stand back of them in their earnest work?

CAROLINE N. KAMPTON,
President for Pennsylvania.

BE TRUE

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach!
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of tihine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—*Horatius Bonar.*

THE NATIONAL TRIENNIAL COUNCIL OF G. F. S. MEETS IN CHICAGO, OCTOBER 14-19

A distinguished group of speakers is to address The Girls' Friendly Society at its Triennial National Council, Hotel LaSalle, Chicago, October 14-19. The Rt. Rev. Campbell Gray, Bishop of Northern Indiana; Miss Jane Addams, Director of Hull House; Mrs. Harper Sibley, of Rochester, N. Y.; the Rt. Rev. William Scarlett, Bishop Coadjutor of Missouri, and others will present different angles of the convention theme, "The Girls' Friendly Society in a Challenging World."

Sunday afternoon there will be an impressive festival service at which the branches all over the country will present their gifts to the society. This is to be held at St. Luke's Church, Evanston, with Dr. George Craig Stewart, Bishop Coadjutor Elect of the Diocese of Chicago, preaching. Bishop Sheldon M. Griswold, of Chicago, will be the celebrant at the corporate communion, Sunday morning, October 19.

From seven hundred to a thousand leaders and members of the Society are expected to attend the sessions. One of the important questions to be settled is the method by which the society shall make provision for its own support. This action is made necessary by the gradual withdrawal of the grant made to The Girls' Friendly Society by the National Council of the Church.

In speaking to the Board of Directors of the society at its recent meeting, Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, said: "The fact that we have reduced the appropriation to the society does not mean any lack of interest on the part of the Council. We wish to reaffirm the deep interest which the National Council has in the work of The Girls' Friendly Society."

It will be recalled that three years ago The Girls' Friendly Society celebrated its fiftieth anniversary at National Council in Boston.

RURAL WORK COMMISSION PREPARES WORSHIP BOOK

The Book of Worship, prepared by a special committee of the Joint Commission on Rural Work, is now ready for distribution. It was published in response to the need for a book of worship suitable for use in school houses, preaching missions and Sunday Schools, and contains Morning and Evening Prayer, over twenty psalms, seventy-five hymns and a number of "notes" on the origin, history and teachings of the Church. Directions for participation in the Services are printed in red and are easily followed. The psalms are punctuated as in the revised version of the Prayer Book. The Commission published the book on the understanding that it will "be used with the approval of the Bishop of the Diocese" and states that fact plainly on the title page. It is printed in green limp cloth and can be secured at the Book Store at the Church Missions House at a cost of 25¢ each, carriage additional.

RAISING FUND FOR CHURCH WORK AMONG THE DEAF

The Conference of Church Workers among the Deaf in the United States, composed of eighteen missionaries and a large number of deaf laymen and laywomen, is raising a Re-inforcement or Endowment Fund of $15,000 to educate and train young men for the Ministry to the Deaf, to re-inforce existing work and to establish work in new fields.

A churchwoman, Mrs. Thomas Fleming, Jr., of Pasadena, Calif., who is much interested, has offered to match dollar for dollar all contributions up to $15,000. In order to assure the combined sum of $30,000, appeals for contributions are being sent to known and prospective friends of the work. There are 100,000 deaf people in the United States and an ever-increasing number of them are communicants of the Protestant Episcopal Church. The Treasurer of the Conference, to whom contributions may be sent, is the Rev. H. Lorraine Tracy, The Maryland Courts, N., 518 Ninth Street, N. E., Washington, D. C.

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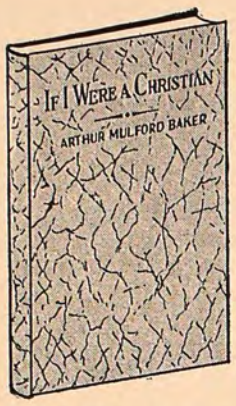

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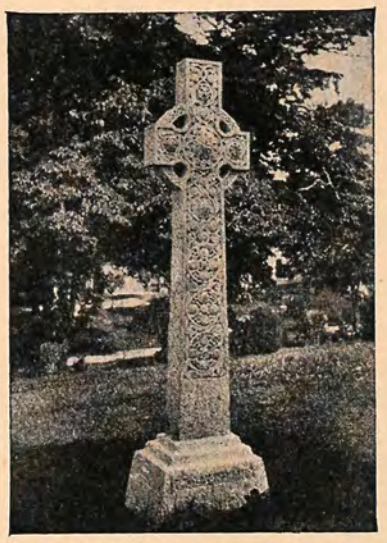

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(*Continued from page 13*)

and those of today, namely, the desire to bring children into conscious loving relationships with God, through Jesus Christ. That is the "family likeness" by which the lineage of the modern school is traced back to its simple origin in Gloucester, England, in 1780, however much superficial features may differ.

The early schools appear to have been more or less community enterprises, not definitely attached to a Church as part of its work.

In his book "Christ Church, Philadelphia," the Rev. Dr. Louis C. Washburn publishes an address delivered at the 100th Anniversary of the Foundation of the First Church Sunday School in the United States, in which attention is called to a record of a meeting of the Vestry of Christ Church on November 3, 1788.

"In the fall of 1814 Jackson Kemper and James Milnor, Bishop White's Assistant clergy at Christ Church, began an afternoon Sunday School and a night service in Commissioners' Hall, in the Northern Liberties of Philadelphia, which resulted in the formation of the parish of St. John's, Northern Liberties. This was the first school officially incorporated by any religious organization in America and preluded the general adoption during the next three years of the institution and its developed form by most of the church organizations in the country."

In spite of early opposition, in spite of much indifference, in spite of some ridicule, in spite of present criticism (which, on the whole, is intelligent and constructive) the Church School continues to exist and to grow. The growth is, perhaps, more in quality than in quantity.

If we remember that attendance at Church Schools is voluntary, while attendance at public schools is obligatory, the disparity in numbers between the two systems is not so great.

Though we are shocked—or amused—at the gross ignorance of elementary Christian knowledge displayed by "school-boy howlers," we should remember that Draft Board Examiners, in the late war, were amazed at the amount of illiteracy among the able-bodied manhood of this country—in spite of compulsory attendance at efficient public schools.

The Philadelphia *Evening Bulletin* of June 10, 1930, pointed out that "there are in the country almost as many church buildings as public schools, and there is an enrollment of 21,000,000 Sunday School pupils, and the proportion of fifty-five Church members out of every 100 persons over thirteen years

of age is just about the same as it was ten and twenty years ago. . . . Impressions based on current social phenomena that religion is losing its hold, are not borne out by the survey just completed by the Institute of Social and Religious Research, which finds that religious bodies are keeping pace with population growth. Organized religion is a bigger institution in this country than most people realize. It has a field of greatly extended service, and it should feel encouraged by the present showing to make larger effort. . . . The churches and the schools are the foundation stones of the security on which the nation is largely dependent for enduring national progress."

The Diocese of Pennsylvania, from the time of Bishop White to the present, has been a leader in Religious Education.

In 1826 the General Protestant Episcopal Sunday School Union (a typically long-titled predecessor to present-day organization) was organized and sponsored by such outstanding leaders as Bishop White, Bishop Hobart, Bishop Kemper, and Bishop Delancy. In 1832 a Diocesan Sunday School Union was formed to co-operate with the General Union,—as, today, the Diocesan Department of Religious Education co-operates with the National Department.

In more recent years, Pennsylvania was notable for the number of prominent laymen who occupied leading positions in the Sunday School world,—notably George C. Thomas, John E. Baird, Orlando Crease and John Marston among many others who served their generation with faithfulness.

Sixty years ago this year, the Sunday School Association of the Diocese was formed to stimulate the work of Religious Education by means of Annual Institutes and other measures. The Annual Institute of this Diocese is one of the largest gatherings of the kind in the country.

Fifty-three years ago, in co-operation with other Dioceses, the Joint Diocesan Lesson Board was organized for the purpose of improving the lessons which were used in Church Schools.

Upon the recommendation of this Joint Diocesan Lesson Board to the General Convention of 1904, measures were enacted which (through the course of years, by means of several successive steps, with use of different terminology) have led to the present national organization for Religious Education.

As one reflects on the century and a half of Sunday School life and growth —especially as related to our own Diocese—Pennsylvania's interest for practi-

(*Continued on next page*)

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cally the entire period, gives grounds for pardonable pride.

Her clergy and laity have been prominent in leadership in religious education, in organization, in curriculum and in practical expression.

As an evidence of practical application of religious education, the Lenten Offering, begun in Pennsylvania by Mr. John Marston, of St. John's Church, Cynwyd, is probably the most far-reaching and concrete. By means of this offering the Church Schools of this Diocese alone have, during the past fifty-three years, given considerably over a million dollars for missionary work. So practical is the plan, and so enthusiastically has it been adopted by other Dioceses, that the Lenten Offering from the Schools of the Church now exceeds half a million dollars annually.

We are proud of the past, and thankful for the position which this Diocese has occupied.

We are hopeful and confident for the future.

The Diocesan Department is efficient in its organization.

Steady growth in strength and value is taking place.

Attention is being paid to fundamental factors, such as Leadership Training through the Diocesan Normal School and its branches.

The widespread aspects of Religious Education is fully recognized by the Department which has within its purview all ages and conditions of people, children, youth and adults.

From the vantage point of one hundred and fifty years of experience we may "thank God and take courage" and press on steadily towards the goal where all "may know Thee the only true God and Him Whom Thou didst send, even Jesus Christ."

"If we noticed little pleasures
As we notice little pains:
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues
And their faults refused to see—
What a comfortable, happy,
Cheerful place this world would be."
—*Eastern Shore Churchman.*

A local bank in Lead, S. D., which handles the funds of Christ Church, has been so impressed by the fine business methods of the vestry that it has made a contribution to the Church.

The only way to have a friend is to be one.—*Emerson.*

The parent's life is the child's copybook.—*W. E. Partridge.*

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CONFIRMATIONS, MAY 12
TO JULY 21, INCLUSIVE

May

12.	Church House Chapel (for St. Barnabas, Haddington)	1
15.	Chapel, Valley Forge Military Academy	15
17.	St. David, Radnor (additional)	1
18.	Advent, Kennett Square	5
18.	St. Michael, Yeadon	13
20.	St. Philip, New Hope	1
25.	Holy Trinity, West Chester (including 2 received)	16
25.	Ascension, West Chester	4
29.	St. Alban, Olney	13

June

1.	Holy Redeemer (Polish)	20
1.	Incarnation, Morrisville	11
3.	Byberry Hospital	39
8.	Christ, Media	7
8.	Sleighton Farms	39
9.	Church House Chapel (Above includes 2 for St. James, Kingsessing; 2 for Trinity, Swarthmore, and 4 for St. Martin, Radnor)	8
11.	Philadelphia General Hospital	10
12.	Phillips Brooks Memorial (Including 2 for Crucifixion)	14
15.	St. Matthew, Oxford Circle	1
15.	St. Andrew, West Phila.	12
15.	St. John, South Phila. (Above includes 6 in private homes and 3 for Transfiguration Mission)	73
17.	Church House Chapel (additional for Byberry Hospital)	8
22.	Calvary, Rockdale	13
22.	St. Mary Chapel of St. Mark	4
25.	Church House Chapel (for Epiphany, Sherwood)	1

July

6.	St. Augustine Mission, Norristown	15
21.	St. Paul, Chester (additional)	5

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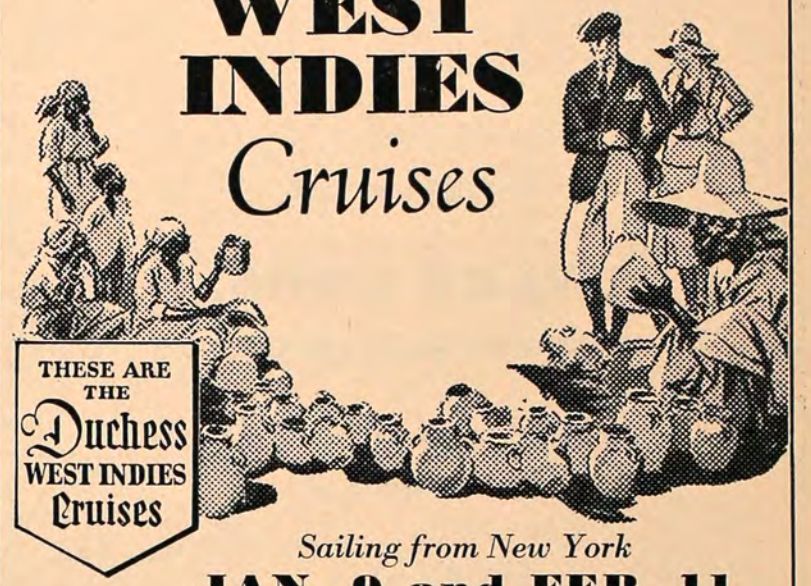

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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest
Alleluia.

REV. HARRY RANSOME

In the death of Rev. Harry Ransome, Rector Emeritus of Christ Church, Media, the Convocation of Chester sustained a severe loss. In his twenty years' membership we knew him as a gentleman, a scholar and a Christian.

Through his whole priestly career he consistently maintained the standards that he learned at Nashotah and we Clergy all have to confess how hard it is to maintain the high Spiritual ideals of seminary days.

He instituted, over ten years ago, work among the girls at Sleighton Farms. It is one of the outstanding successes of our Convocation and Diocese.

So modest was he and so deeply spiritual that few even knew of its existence.

As a scholar he was a valued examining chaplain. He was deeply versed in patriotic literature.

His sanctified common sense made of him an ideal friend and pastor. He always used the snaffle and never needed the curb.

Ill health forced his resignation last year and he showed exemplary patience in bearing pain until the end came this month of May.

May God rest his soul.

HOWARD W. FULWEILER,
R. BAKEWELL-GREEN,
Committee, Convocation of Chester.

DR. RADCLIFFE CHESTON

We, the Clergy, Church Wardens and Vestrymen of St. Paul's Church, Chestnut Hill, in heartfelt gratitude and appreciation for Dr. Radcliffe Cheston and his twenty-one years of service as a member of this body, wish to record this Minute in his memory.

"Deep personal sorrow for his death is today the dominant thought in the minds of literally the thousands in this community whom he has comforted in sickness and whose characters he has inspired toward better things. For Dr. Cheston was more than simply a healer of the body. He was a Christian physician. He saw that men were made of spirit as well as of a body and he ministered to both sides alike. His service outran that of most practitioners, for he carried his patients in his heart. His prayers for them he knew to be quite as availing as his medical skill.

(*Continued on page 39*)

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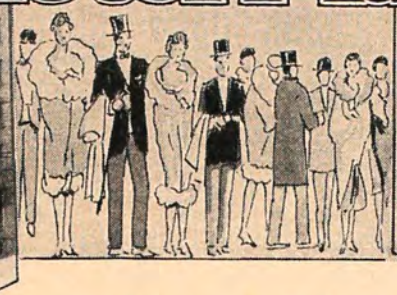

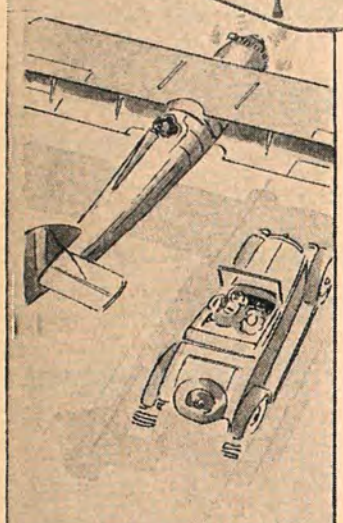

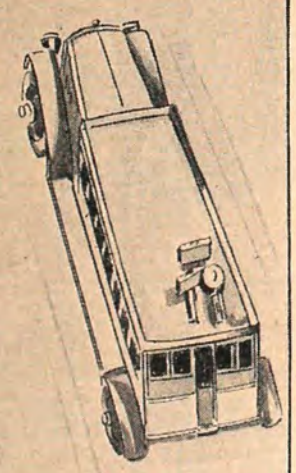

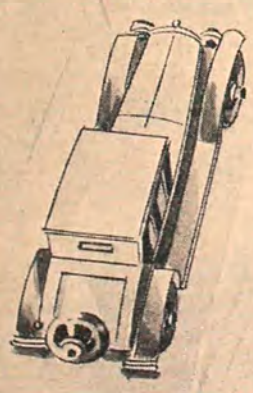

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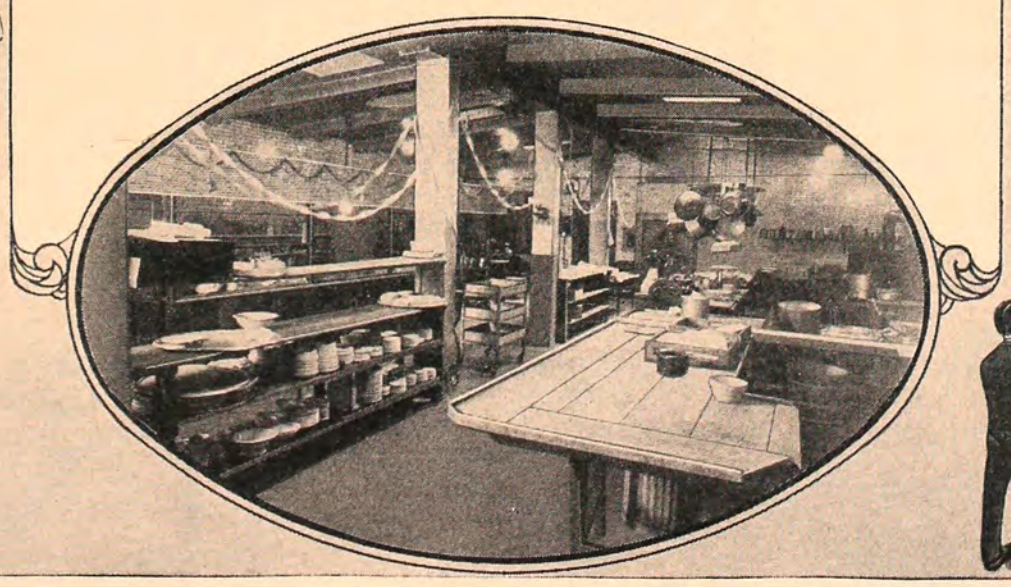

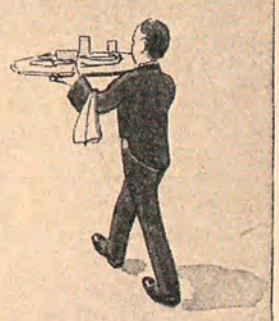

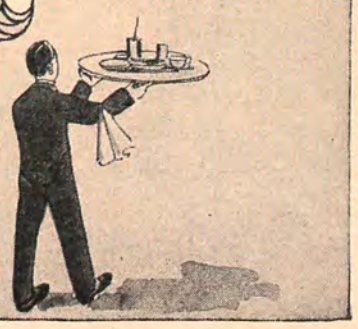

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(*Continued from page 37*)

He represented, in short, the very picture of what a vestryman may be. Punctiliously regular in his attendance at all meetings, he not only assumed with gladness all responsibility laid upon him, but brought to his tasks a vital interest, energy and sagacity that set forward every cause. On Sundays he was always in his place at church. Though pressed with multitudinous professional duties, he nevertheless managed somehow to attend. The nourishment that he gained there was the strength of his life. He loved the Church profoundly, believed in her task, particularly as it concerned the spreading of the gospel, and he gave of his all to set it forward.

In recording his services we wish also to declare our own sense of personal privilege in having been thus closely associated with one who both by his devotion to Christ's Church and the practice of the Gospel in his own life represented to so great an extent the ideal which this Institution was founded to fulfill.

We can never hope to fill his place in this body, but if as the years go by our Church shall become a source of strength to the weak, of joy to the sorrowful, and a centre from which Christian men and women go bravely forth upon the path of life, we believe that it will be in no small part due to his faith in God and his love of his fellow men. We thank God for the life and labors of Radcliffe Cheston."

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Malbone H. Birckhead,
Curate,
William Lord Sexton,
Rector's Warden,
Joshua Ash Pearson,
Accounting Warden,
Marshall S. Morgan,
Secretary,
Elijah Dallett,
Philip T. Dashiell,
Bruce Ford,
H. Frazer Harris,
A. A. Jackson,
Isaac Starr,
Joseph Wood Wagner,
Frederic S. Whittaker.

REV. JOSEPH SHERLOCK

In the death of the Rev. Joseph Sherlock, on the 25th of February, 1930, the Philadelphia Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles has lost its senior member, and one who for eight years, held the office of president.

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olic Cause, and to express our appreciation of the true worth of his Christion character.

Father Sherlock began his church life as a choir boy at St. Mark's Church, under the rectorship of the Rev. E. A. Hoffman, D.D., and very soon found his vocation to the Priesthood. He graduated from the University of Pennsylvania in 1883 and received his theological training at the General Seminary where he took his B.D. in 1886. He was ordained by Bishop Paret, and served as Curate at Mt. Calvary, Baltimore, for three years. In 1891 he was called to the rectorship of the Church of St. John Chrysostom, Philadelphia, where he remained to the day of his death the devoted Pastor and unselfish Friend of his people.

The two characteristics which marked him as a saintly priest were fidelity and humility. For more than thirty-eight years he was the father of his flock, although he saw the parish gradually diminishing in numbers through the changing population of the neighborhood. In his humbleness of mind, he thought no labor in serving his Church was too lowly for a Priest to undertake; and his memory will long be cherished as an example of a faithful Priest and humble servant of the Lord Jesus Christ.

May God grant him a place of refreshing, clearness of light, and an ever-increasing joy.

(Signed) ROBERT BAKEWELL-GREEN,

G. HERBERT DENNISON,
FRANKLIN JOINER,
Committee.

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When we climb to heaven, 'tis on the rounds of love to men.—*Whittier.*

Do that which is assigned you, and you cannot hope too much or dare too much.—*Emerson.*

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DR. LEWIS B. FRANKLIN'S TRIBUTE TO NEW RECTOR OF ST. PAUL'S, OVERBROOK

Dr. Lewis B. Franklin, of the National Council, who received the Rev. Dr. Chauncey E. Snowden's resignation from the Field Department to accept the rectorship of St. Paul's, Overbrook, voiced the deep regret of the National Council in Dr. Snowden's relinquishment of the Field Department.

Dr. Franklin said:

"I did my best to persuade him to continue the splendid service he has rendered as head of one of the all important departments of the National Council. I regret that the call of parish life has made him obdurate. I congratulate the vestry and people of St. Paul's Parish, Overbrook, upon the splendid leader they have chosen. We shall rejoice to have in this great Parish and in one of the greatest missionary centers of the whole American Church this consecrated, highly informed loyal supporter of the whole world work we undertake. He has made a rich contribution. His insistence that the work of promoting the general program of the Church be conducted upon a high spiritual plane has impressed all of us and sets this standard for all our future thinking."

CATHOLIC CONGRESS TO MEET IN BUFFALO OCTOBER 28-30

Advices from Buffalo, where the Fifth Catholic Congress is to meet October 28 to October 30, inclusive, state that it is anticipated the Congress will bring together more than 1000 clergy and lay members of the Church in North America. Buffalo's location promises to bring the Congress many representatives of the Canadian Church.

The opening service will be held in Buffalo's municipal auditorium, seating more than 5000 persons. It is announced that this service will be broadcast. Headquarters of the Congress will be in the Hotel Statler.

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The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, is honorary chairman of the local committee on arrangements. He is being assisted by the Very Rev. Wyatt Brown, D.D., dean of St. Paul's Cathedral, Buffalo, as chairman; and by the Rev. John E. Wilkinson, rector of St. Andrew's Church, Buffalo, as vice-chairman.

A committee of laymen headed by Dr. G. G. Pritchard, of Buffalo, is co-operating in arranging for the comfort of the Congress visitors while they are in Buffalo.

(*Continued from page 22*)

Nov. 19.—Wednesday.
Evg.—Conshohocken, Calvary, the Bishop.

Nov. 21.—Friday.
Evg.—Germantown, Epiphany, the Bishop Coadjutor.

Nov. 23.—Sunday next before Advent.
A. M.—Andalusia, Redeemer, the Bishop.
A. M.—Mt. Airy, Grace, the Bishop Coadjutor.
P. M.—Norristown, St. Augustine, the Bishop Coadjutor.
Evg.—Germantown, St. Barnabas, the Bishop.
Evg.—Norristown, St. John, the Bishop Coadjutor.

Nov. 26—Wednesday.
Evg.—Phila., St. Barnabas, Kensington, the Bishop.

Nov. 28.—Friday.
Evg.—Oak Lane, St. Martin, the Bishop Coadjutor.

Nov. 30.—First Sunday in Advent.
A. M.—Chestnut Hill, St. Martin, the Bishop.
P. M.—Phila., St. James the Less, the Bishop Coadjutor.
Evg.—Germantown, St. Michael, the Bishop.
Evg.—Phila., St. Matthias, the Bishop Coadjutor.

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The Chapel of St. Simon the Cyrenian in this city, with 786 communicants, ranks fifth among thirteen colored congregations of the whole Church having the largest number of communicants. The statistics published by *The Colored Churchman* are reprinted in the current number of *The Church at Work.*

The thirteen largest colored congregations comprise those having 500 or more communicants. It is stated that in fifty-seven Dioceses and Districts there are over 40,000 colored Churchmen, in 310 congregations, with 158 colored priests. This does not include colored people who are members of ordinary Parishes.

St. Philips, New York City, heads the list of the thirteen largest congregations with 3305. The others are St. Thomas, Chicago, 1633; St. Matthew's, Detroit, 869; St. Agnes, Miami, Florida, 827; St. Simon Cyrenian, Philadelphia, 786; St. Luke's, Washington, D. C., 729; St. Mary the Virgin, Baltimore, 706; St. Mary's, Washington, D. C., 690; St. Cyprian's, Boston, 645; St. Augustine's, Brooklyn, 630; St. James, Baltimore, 582; St. Andrew's, Cleveland, 520, and Holy Cross, Pittsburgh, 504.

The following information in connection with the progress the colored race is making also is given in the news notes furnished from Church Missions House:

"Negroes in the United States operated 1,000,000 farms and conducted 70,000 business enterprises, according to the figures of 1926.

"In the sixty-five years since their emancipation, when it was against the law for negroes to know or be taught anything, illiteracy among them has dropped from 96 to 23 per cent.

"High schools for negroes in the whole country numbered forty-four in 1916. Ten years later there were over 800 in fourteen southern states. There are still 281 counties in these fourteen states without any negro high schools, public or private."

If I serve others cheerfully, others serve me cheerfully. What a good world this is!—*Japanese Proverb.*

The Christian religion is a way of living according to the mind of Jesus.

All service ranks the same with God—there is no last or first.—*Robert Browning.*

Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong.—*James Bryce.*

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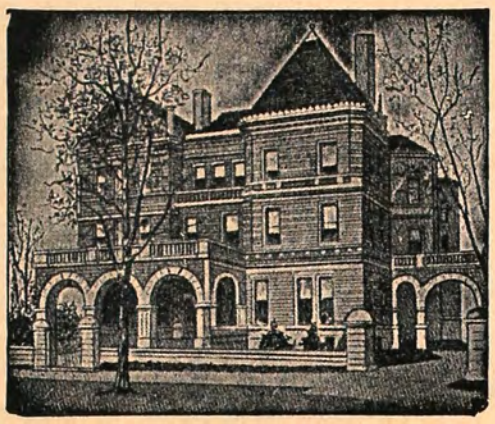


Andrew J. Bair & Son

3925 Chestnut Street

Established 1822

CHAS. S. BAIR **ANDREW J. BAIR, 2d**

EVErgreen 7700

Free Use of Our Service Rooms

Herbert Hoover Says:—

"To own a home and make it convenient and attractive, a home where health and happiness, affection, and loyalty prevail . . . brings out the best that lies in every member of the family, and means progress for the nation as well."

"Convenient and attractive!" . . .

Modern electric work-savers add that touch of convenience which turns home from a humdrum place of work into a shipshape harbor of ease and rest. Surely a wise plan to consider acquiring one by one . . . these deft devices which build towards the home ideal!

Each may be purchased on the convenient small payment plan. Please come into any of our showrooms and ask any questions you may choose. We will be happy to serve you in any capacity.

Philadelphia Electric Company

All Stores

THE RITTENHOUSE HOTEL

CHESTNUT STREET AT 22ND

Embodies everything that tradition attaches to that name.

Atmosphere and surroundings of the best homes—the finest of food and service—close proximity to business, shops and theatres.

Whether your stay is a short visit or a permanent residence, you will enjoy every minute of it.

Rates

$2.00 Per Day, Running Water and $3.00 Per Day for Rooms With Private Bath Attached

Our Slogan

Philadelphia's Finest Food

Club Breakfasts, Luncheon at 90c and $1.25 for Set Dinner and a Special Sunday de Luxe Dinner at $1.50

W. B. JOHNSON, *Manager.*

New

Furs of the Better Grade

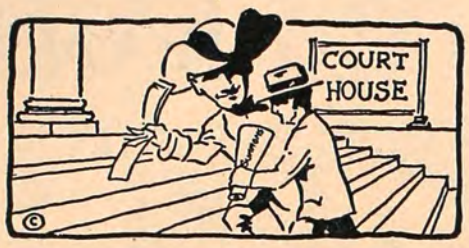
have new silhouettes

YOURS must be suitable as well as beautiful

Theo. F. Siefert

1730 Chestnut St.

PERSONAL RESPONSIBILITY



Paying the Price

One's responsibility for the safety of others may have a price put on it at any time.

Our complete Auto Coverage is relieving motorists of much anxiety in this respect; should a price be put on their personal responsibility due to ownership of a car, the Commonwealth Courier steps in and pays the price.

A Coverage needed by many and easily sold.

Commonwealth Casualty Co.
(OLDEST PHILADELPHIA CASUALTY COMPANY)
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W. FREELAND KENDRICK, PRESIDENT
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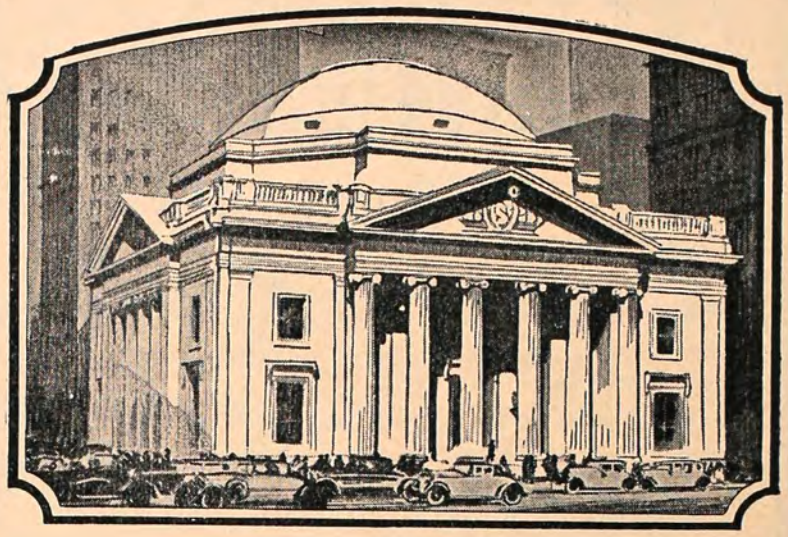
1716 Chestnut Street
Philadelphia

Invite you to call and inspect the New Wando Comfort Spectacles, featuring a modern nosepiece, made in many designs for both men and women.

An illustrated booklet that will assist you in selecting the proper style will be mailed to you upon request.

Chartered 1836



"How Much Will it Cost to Place My Life Insurance in Trust?"

Perhaps every individual, who carries any considerable amount of life insurance, has contemplated the advisability of leaving his insurance in trust for the benefit of his family.

His object in taking out insurance was to *insure* his heirs financial security. He realizes that unless he takes the final step to make that financial security a certainty, he is, to an extent, "gambling" on the ability of these beneficiaries to conserve the funds and invest them safely and profitably.

He knows that if he places his insurance in trust with a sound trust company a dependable income with safety of principal will be assured.

"But," he asks, "how much will it cost to place my life insurance in trust?"

The Girard Trust Company makes no charge whatever until the insurance company has paid over the funds. Then, assuming an average case of $100,000 of insurance, the fee for services, which include investing and reinvesting the principal, safeguarding of the securities, and all accounting details, would be approximately $150.00 a year, or $12.50 a month. Surely not an excessive charge for professional services of so important a nature.

There is no other charge until the trust terminates, perhaps several generations hence, when a fee is charged for distributing the assets—based upon the duration of the trust and the work involved.

Each trust is held separate and distinct from company assets and other trusts, and any increase in the value of the security investments inures to the advantage of the beneficiaries of the trust. Even should there be no gain in the principal, have you not guarded your estate against loss, for a "premium" which compares favorably with the fire insurance you pay on your home?

A booklet describing the Insurance Trust will be forwarded upon request, or an interview may be arranged to suit your convenience.

Ask for Booklet B-14

Girard Trust Company

BROAD AND CHESTNUT STREETS, PHILADELPHIA

EFFINGHAM B. MORRIS, *Chairman of the Board*
ALBERT A. JACKSON, *President*

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THE PENNSYLVANIA COMPANY

FOR INSURANCES ON LIVES AND GRANTING ANNUITIES

Originally Chartered 1812

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Southeast Corner Fifteenth and Chestnut Streets

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